

15200
S7

THE
SOUTHERN
BAPTIST ALMANAC
AND
ANNUAL REGISTER,

FOR THE YEAR OF OUR LORD,

1851,

BEING THE 3RD AFTER BISSEXTILE OR LEAP YEAR,

AND THE

Seventy-fifth of the Independence of the United States of America.

NASHVILLE:

PUBLISHED FOR THE TENNESSEE PUBLICATION SOCIETY,
BY GRAVES & SHANKLAND,
ARCADE BUILDINGS, UNION STREET.

W. F. BANG & CO., PRINTERS, TENNESSEE BAPTIST OFFICE, DEADERICK STREET.

THE TENNESSEE PUBLICATION SOCIETY.

CHARTERED BY THE LEGISLATURE OF TENNESSEE,
FEBRUARY 2D, 1848.

CHARLES K. WINSTON, M. D., PRESIDENT.

JOSEPH H. SHEPHERD, VICE PRESIDENT.

JAMES R. GRAVES, CORRESPONDING SECRETARY.

SAML. M. SCOTT, RECORDING SECRETARY.

A. B. SHANKLAND, TREASURER.

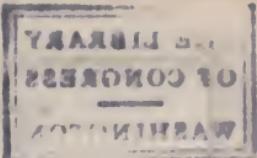
Office and Depository, Arcade Buildings, Two doors from the Bank of Tennessee, Union Street, Nashville.

THIS Society is emphatically the most important institution connected with our denomination in Tennessee—since the work it designs to accomplish, is *fundamental*—and the success of every other benevolent institution of Missionary enterprise, depends upon the intelligence diffused among the masses of our membership, directly or indirectly, through the agency of the *press*. Our people must *know* much before they will *do* much, or *give* much, for any of the great evangelizing objects of the age.

Diffuse universal intelligence among the masses, by means of books, papers, tracts, &c. and they will endow colleges, support foreign and home missionaries, and support their own pastors—and become a church in earnest. Leave them in ignorance, and all these suffer together.

Again, how but through the agency of publications are our distinctive principles to be disseminated throughout the land—and the doctrines of the cross and the ordinances of God's House to be vindicated from the perversions of Anti-Christ? To what has our denomination owed its progress in the United States during the past twenty-five years, aside from its foundation in truth, and the press which she has subornated to the diffusion of, and defence of its principles? To what means is our cause indebted for its unparalleled progress in this State for the past four years, more than to the action and influence of the Tennessee Publication Society? What has it done during the four years of its infancy? It has published 624,000 copies of the Tennessee Baptist, and 328,000 pages of purely denominational literature—beside putting in circulation 73,000 copies of denominational works, elsewhere published—all this has been done without comparatively any capital. Who can compute the influence of all these publications in favor of our cause?

The friends of the society are now endeavoring to consummate an endowment fund of at least \$20,000 for the purpose of publishing and keeping on hand such books as are needed by our denomination in the State, and the South-west. Let the friends of the cause bear in mind that interest is allowed by the society in books, upon all amounts over \$25, except where \$100 is pledged to be paid in annual instalments, in such cases interest is allowed on ten dollars—\$4,000, is absolutely needed to carry forward the designs of the society for 1851—for the *loan* of it we confidently look to the liberality of its friends.



THE
SOUTHERN
BAPTIST ALMANAC
AND
ANNUAL REGISTER,

FOR THE YEAR OF OUR LORD,

1851,

BEING THE 3RD AFTER BISSEXTILE OR LEAP YEAR,

AND THE

Seventy-fifth of the Independence of the United States of America.

NASHVILLE:

PUBLISHED FOR THE TENNESSEE PUBLICATION SOCIETY,
BY GRAVES & SHANKLAND,
ARCADE BUILDINGS, UNION STREET.



⌘

ECLIPSES IN THE YEAR 1851.

There will be four eclipses this year, two of each luminary.

1st. The Moon will be eclipsed on the morning of the 17th of January, invisible, as the moon will be below our horizon. Ecliptic opposition 11h. 1m. in the morning meantime.

2nd. The Sun will be eclipsed on the 1st of February, invisible, as it will take place in the night, ecliptic conjunction 14 minutes after midnight.

3rd. The Moon will be eclipsed on the morning of the 13th of July, visible as follows:

D.	H.	M.	
Beginning July	12	11	56½. aft'n.
Ecliptic opposition,	13,	1	21 morn.
Middle,	"	1	27 morn.
End,	"	2	57½ morn.
Duration,	3	1	Digits eclipsed 8 45-100.

4th. The Sun will be eclipsed on the morning of the 28th of July, visible as follows:

H.	M.	Apparent time.	H.	M.
Beginning,	6	26 morn.	End,	7 50 morn.
Greatest obscuration,	7	6 morn.	Duration,	1 24

The Sun will be eclipsed only 3 digits at Nashville, but will be centrally and totally eclipsed on the Meridian in Latitude $69^{\circ} 30'$ North Longitude $53^{\circ} 30'$ East of Nashville or $33^{\circ} 30'$ West of Greenwich, this point will fall in the Arctic Ocean between East and West Greenland.

COMMON NOTES FOR 1851.

Dominicle letter.....	E	Roman Indiction.....	9
Luna Cycle.....	9	Julian Period.....	6564
Epact.....	28	Dyonesian Period.....	180
Solar Cycle.....	12	No. of Direction.....	30

1st Mo. **January**, 31 Days.

Moon's PHASES.

	D.	H.	M.	
New Moon,	2	5	9	morn.
First Quarter,	10	5	28	morn.
Full Moon,	17	11	1	morn.
Last Quarter,	24	7	48	morn.

2d Mo. **February**, 28 Days.

Moon's PHASES.

	D.	H.	M.	
New Moon,	1	00	14	morn.
First Quarter,	8	9	53	aft'n.
Full Moon,	15	9	31	aft'n.
Last Quarter,	22	9	27	aft'n.

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce
1	Wednes	7 12	4 48	5 34	VS 2
2	Thurs	7 12	4 48	Sets.	15
3	Friday	7 11	4 49	6 7	27
4	Sat	7 11	4 49	7 2	VS 9
5	SUND	7 11	4 49	7 57	21
6	Monday	7 10	4 50	8 52	VS 3
7	Tuesday	7 10	4 50	9 47	15
8	Wednes	7 9	4 51	10 42	27
9	Thurs	7 9	4 51	11 37	VS 9
10	Friday	7 8	4 52	mo 32	21
11	Sat	7 8	4 52	1 27	8 3
12	SUND	7 8	4 52	2 22	18
13	Monday	7 7	4 53	3 17	II 3
14	Tuesday	7 7	4 53	4 12	18
15	Wednes	7 6	4 54	5 7	VS 3
16	Thurs	7 6	4 54	6 2	17
17	Friday	7 5	4 55	Rises.	Ω 1
18	Sat	7 4	4 56	6 3	15
19	SUND	7 3	4 57	6 59	29
20	Monday	7 2	4 58	7 55	VS 13
21	Tuesday	7 1	4 59	8 51	27
22	Wednes	7 0	5 0	9 47	VS 10
23	Thurs	7 0	5 0	10 43	23
24	Friday	6 59	5 1	11 39	Ω 6
25	Sat	6 58	5 2	mo 35	19
26	SUND	6 58	5 2	1 31	VS 2
27	Monday	6 57	5 3	2 27	15
28	Tuesday	6 56	5 4	3 23	28
29	Wednes	6 55	5 5	4 19	VS 11
30	Thurs	6 54	5 6	5 15	23
31	Friday	6 53	5 7	6 11	VS 5

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce
1	Satur'd'y	6 52	5 8	Sets.	≈ 18
2	SUND.	6 51	5 9	6 33	VS 1
3	Monday	6 50	5 10	7 25	14
4	Tuesday	6 49	5 11	8 16	26
5	Wednes.	6 48	5 12	9 7	VS 8
6	Thurs	6 47	5 13	9 53	20
7	Friday	6 46	5 14	10 49	8 2
8	Sat	6 45	5 15	11 40	14
9	SUND	6 44	5 16	mo 31	26
10	Monday	6 43	5 17	1 22	II 8
11	Tuesday	6 42	5 18	2 13	23
12	Wednes	6 41	5 19	3 4	VS 8
13	Thurs	6 40	5 20	3 55	23
14	Friday	6 39	5 21	4 46	VS 8
15	Sat	6 38	5 22	Rises.	23
16	SUND	6 37	5 23	6 5	VS 8
17	Monday	6 36	5 24	6 56	22
18	Tuesday	6 34	5 26	7 47	≈ 6
19	Wednes	6 33	5 27	8 33	20
20	Thurs	6 32	5 28	9 29	VS 4
21	Friday	6 31	5 29	10 20	17
22	Sat	6 30	5 30	11 11	VS 00
23	SUND	6 29	5 31	mo 2	13
24	Monday	6 28	5 32	0 53	26
25	Tuesday	6 27	5 33	1 44	VS 8
26	Wednes	6 26	5 34	2 35	26
27	Thurs	6 25	5 35	3 26	≈ 2
28	Friday	6 24	5 36	4 16	14

WHAT IS THE DESIGN OF BAPTISM?

Almost all critics and commentators of any note, whether Baptist or Pedo-baptist, admit that it is to represent or commemorate the BURIAL and RESURRECTION of CHRIST, as the supper does his death. (for proof, see the admissions of 80 pedo-baptists in Pedo baptism Examined.*.) Paul and Peter positively teach this. Rom. 6: 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? [in the likeness of it, as burial is.] 4. Therefore, [i. e. to represent this] we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. 5. For if

*To be had at the Tenn. Baptist Depository, Nashville, Tenn. Price 50 cents

3d Mo. **March,** 31 Days.

Moon's PHASES.

	D.	H.	M.
New Moon,	2	7	13 <i>aft'n.</i>
First Quarter,	10	11	1 <i>morn.</i>
Full Moon,	17	7	15 <i>morn.</i>
Last Quarter,	24	0	14 <i>aft'n.</i>

4th Mo. **April,** 30 Days.

Moon's PHASES.

	D.	H.	M.
New Moon,	1	0	38 <i>aft'n.</i>
First Quarter,	8	9	27 <i>aft'n.</i>
Full Moon,	15	4	43 <i>aft'n.</i>
Last Quarter,	23	3	50 <i>morn.</i>

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce
1	Saturday	6 22	5 38	5 6	27
2	SUND	6 21	5 39	ssets.	10
3	Monday	6 19	5 41	6 26	23
4	Tuesday	6 18	5 42	7 16	5
5	Wednes	6 17	5 43	8 6	17
6	Thursd	6 16	5 44	8 56	29
7	Friday	6 15	5 45	9 46	11
8	Saturday	6 14	5 46	10 36	23
9	SUND	6 13	5 47	11 26	5
10	Monday	6 12	5 48	m. 16	17
11	Tuesday	6 11	5 49	1 6	2
12	Wednes	6 10	5 50	1 56	17
13	Thursd	6 9	5 51	2 46	2
14	Friday	6 8	5 52	3 35	17
15	Saturday	6 7	5 53	4 24	2
16	SUND	6 6	5 54	5 13	17
17	Monday	6 4	5 54	Rises	1
18	Tuesday	6 3	5 55	7 1	15
19	Wednes	6 2	5 57	7 47	29
20	Thursd	6 0	6 9	8 33	13
21	Friday	5 59	6 0	9 19	26
22	Saturday	5 58	6 1	10 4	9
23	SUND	5 57	6 2	10 49	22
24	Monday	5 56	6 3	11 34	5
25	Tuesday	5 55	6 5	m. 19	17
26	Wednes	5 54	6 6	1 4	29
27	Thursd	5 53	6 7	1 49	11
28	Friday	5 52	6 8	2 34	23
29	Saturday	5 51	6 9	3 19	5
30	SUND	5 50	6 10	4 4	17
31	Monday	5 48	6 12	4 49	29

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce
1	Tuesday	5 47	6 13	Sets.	12
2	Wednes	5 46	6 14	7 29	25
3	Thursd	5 45	6 15	8 14	8
4	Friday	5 44	6 16	8 59	21
5	Saturday	5 43	6 17	9 44	4
6	SUND	5 42	6 18	10 29	17
7	Monday	5 41	6 19	11 14	00
8	Tuesday	5 40	6 20	11 59	13
9	Wednes	5 39	6 21	mo 44	26
10	Thursd	5 37	6 23	1 29	9
11	Friday	5 36	6 24	2 14	24
12	Saturday	5 35	6 25	2 58	9
13	SUND	5 34	6 26	3 42	23
14	Monday	5 33	6 27	4 26	7
15	Tuesday	5 32	6 28	Rises.	21
16	Wednes	5 31	6 29	7 12	5
17	Thursd	5 30	6 30	7 53	19
18	Friday	5 29	6 31	8 34	3
19	Saturday	5 28	6 32	9 15	17
20	SUND	5 27	6 33	9 56	1
21	Monday	5 26	6 34	10 37	14
22	Tuesday	5 25	6 35	11 18	26
23	Wednes	5 24	6 36	11 58	8
24	Thursd	5 23	6 37	mo 38	20
25	Friday	5 22	6 38	1 18	2
26	Saturday	5 21	6 39	1 58	14
27	SUND	5 20	6 40	2 38	26
28	Monday	5 18	6 42	3 18	8
29	Tuesday	5 17	6 43	3 58	20
30	Wednes	5 16	6 44	4 38	2

we have been planted together in the *likeness of his death*, we shall be also in the *likeness of his resurrection.*"

See Colos. 11: 12. Buried with him in *baptism*, wherein also ye are risen with him &c. In these places, baptism is twice declared to effect a *burial* and *resurrection*, for a continued representation of the burial and resurrection of Christ our Pattern, and this exhibited by *immersion* alone.

1st Peter 3: 20. The like *figure* whereunto even baptism doth also now save us, (—) by the resurrection of Jesus Christ," baptism represents what saves us—i. e. the resurrection of Christ, "for he rose for our justification."

1st Cor. 15: 29. Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?

Some among the Corinthians were teaching that there would be no resurrection. Paul meets them with the fact they taught in their baptism, namely: the

5th Mo. **May,** 31 Days.

Moon's PHASES.

	D.	H.	M.	
New Moon,	1	3	27	<i>morn.</i>
First Quarter,	8	5	51	<i>morn.</i>
Full Moon,	15	2	25	<i>morn.</i>
Last Quarter,	22	7	33	<i>aft'n.</i>
New Moon,	30	3	20	<i>aft'n.</i>

6th Mo. **June,** 30 Days.

Moon's PHASES.

	D.	H.	M.	
First Quarter,	6	1	3	<i>aft'n.</i>
Full Moon,	13	1	16	<i>aft'n.</i>
Last Quarter,	21	11	10	<i>morn.</i>
New Moon,	29	0	49	<i>morn.</i>

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce	Day Mo.	Day of Week.	R & S	Sets.	R & S	D's pl'ce
1	Thursd	5 15	6 45	Sets.	8 16	1	SUND	4 52	7	8 8	35 ☽ 5
2	Friday	5 15	6 45	7 58	□ 0	2	Monday	4 51	7	9 9	15 19
3	Saturday	5 14	6 46	8 41	14	3	Tuesday	4 51	7	9 9	55 ☿ 3
4	SUND	5 13	6 47	9 24	28	4	Wednes	4 50	7	10 10	35 17
5	Monday	5 12	6 48	10 7	☽ 12	5	Thursd	4 50	7	10 11	15 ☽ 1
6	Tuesday	5 11	6 49	10 50	26	6	Friday	4 50	7	10 11	55 15
7	Wednes	5 10	6 50	11 33	☽ 9	7	Saturday	4 49	7	11	m. 35 29
8	Thursd	5 9	6 51	m. 15	22	8	SUND	4 49	7	11	1 15 ☾ 13
9	Friday	5 8	6 52	0 57	☽ 5	9	Monday	4 49	7	11	1 55 27
10	Saturday	5 7	6 53	1 39	18	10	Tuesday	4 48	7	12	2 34 ☽ 11
11	SUND	5 6	6 54	2 21	☽ 2	11	Wednes	4 48	7	12	3 13 24
12	Monday	5 5	6 55	3 3	16	12	Thursd	4 48	7	12	3 52 ☽ 7
13	Tuesday	5 5	6 55	3 45	☽ 0	13	Friday	4 48	7	12	Rises 20
14	Wednes	5 4	6 56	4 27	14	14	Saturday	4 47	7	13	7 59 ☽ 3
15	Thursd	5 4	6 56	Rises	28	15	SUND	4 47	7	13	8 35 16
16	Friday	5 2	6 58	8 5	☽ 11	16	Monday	4 47	7	13	9 11 29
17	Saturday	5 2	6 58	8 42	24	17	Tuesday	4 47	7	13	9 47 ☽ 11
18	SUND	5 1	6 59	9 19	☽ 7	18	Wednes	4 47	7	13	10 23 23
19	Monday	5 0	7 0	9 56	20	19	Thursd	4 47	7	14	10 59 ☽ 5
20	Tuesday	4 59	7 1	10 32	☽ 3	20	Friday	4 46	7	14	11 35 17
21	Wednes	4 59	7 1	11 8	16	21	Saturday	4 46	7	14	m. 11 ☽ 0
22	Thursd	4 58	7 2	11 44	29	22	SUND	4 46	7	14	0 47 13
23	Friday	4 57	7 3	m. 20	☽ 12	23	Monday	4 46	7	14	1 23 26
24	Saturday	4 57	7 3	0 56	25	24	Tuesday	4 47	7	13	1 59 8 9
25	SUND	4 56	7 4	1 32	☽ 8	25	Wednes	4 47	7	13	2 35 22
26	Monday	4 55	7 5	2 8	20	26	Thursd	4 47	7	13	3 10 ☽ 5
27	Tuesday	4 54	7 6	2 44	☽ 2	27	Friday	4 47	7	13	3 45 18
28	Wednes	4 54	7 6	3 20	14	28	Saturday	4 47	7	13	4 20 ☽ 1
29	Thursd	4 53	7 7	3 56	26	29	SUND	4 47	7	13	Sets 14
30	Friday,	4 52	7 8	Sets.	☽ 3	30	Monday	4 47	7	13	8 29 27
31	Saturday	4 52	7 8	5 75	20						

resurrection of Jesus Christ, and consequently their *own*, as his resurrection was a pledge of that of all his saints.

If then the design of baptism is to represent the *burial* and *resurrection* of Christ, and at the same time an open profession or putting on of Christ before the world, Gal. 3. "For as many of you as have been baptized into Christ, have put on Christ," is not the mode established beyond cavil, and is not that *immersion!* Are not the proper subjects also, those who can profess or put on Christ? Both, IRREFUTABLY!

Do not all the circumstances of the baptism mentioned clearly show that immersion was practised? Where was John baptizing? See Mark 1: 5. "And were all baptized of him in the river of Jordan!" Matt. 3: 13. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him &c." Mark 1: 9. "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."

7th Mo. **July,** 31 Days.

Moon's PHASES.

	D.	H.	M.	
First Quarter,	5	8	09	aft'n.
Full Moon,	13	1	28	morn.
Last Quarter,	21	1	35	morn.
New Moon,	28	8	47	morn.

8th Mo. **August,** 31 Days.

Moon's PHASES.

	D.	H.	M.	
First Quarter,	4	3	43	morn.
Full Moon,	11	3	43	aft'n.
Last Quarter,	19	2	43	aft'n.
New Moon,	26	4	16	aft'n.

Day Mo.	Day of Week.	Ris's	Sets.	R & S	⊕'s pl'ce	Day Mo.	Day of Week.	Ris's	Sets.	R & S	⊕'s pl'ce
1	Tuesday	4 48	7 12	9 9	Q 11	1	Friday	5 5	6 55	10 4	Δ 5
2	Wednes	4 48	7 12	9 49	25	2	Saturday	5 6	6 54	10 45	19
3	Thursd	4 48	7 12	10 28	Μ 9	3	SUND	5 6	6 54	11 26	Μ 2
4	Friday	4 48	7 12	11 7	23	4	Monday	5 7	6 53	m. 7	15
5	Saturday	4 49	7 11	11 46	Δ 7	5	Tuesday	5 8	6 52	0 48	28
6	SUND	4 49	7 11	m. 25	21	6	Wednes	5 9	6 51	1 29	11
7	Monday	4 49	7 11	1 4	Μ 5	7	Thursd	5 10	6 50	2 10	24
8	Tuesday	4 50	7 10	1 43	19	8	Friday	5 11	6 49	2 51	Ψ 7
9	Wednes	4 50	7 10	2 22	Δ 3	9	Saturday	5 12	6 48	3 32	20
10	Thursd	4 51	7 9	3 1	17	10	SUND	5 13	6 47	4 13	Ξ 3
11	Friday	4 51	7 9	3 40	Ψ 0	11	Monday	5 14	6 46	Rises	16
12	Saturd	4 52	7 8	4 19	13	12	Tuesday	5 15	6 45	7 34	29
13	SUND	4 52	7 8	Rises	25	13	Wednes	5 15	6 45	8. 15	Χ 11
14	Monday	4 52	7 8	8 20	Ξ 7	14	Thursd	5 16	6 44	8. 56	23
15	Tuesday	4 53	7 7	8 57	19	15	Friday	5 17	6 43	9 37	Ψ 5
16	Wednes	4. 53	7 7	9 34	Δ 1	16	Saturday	5 18	6 42	10 18	17
17	Thursd	4 54	7 6	10 11	13	17	SUND	5 19	6 41	10 59	29
18	Friday	4 55	7 5	10 48	25	18	Monday	5 20	6 40	11 40	Ψ 11
19	Saturd	4 55	7 5	11 25	Φ 7	19	Tuesday	5 21	6 39	m. 21	23
20	SUND	4 56	7 4	m. 2	19	20	Wednes	5 22	6 38	1 2	□ 5
21	Monday	4 57	7 3	0 39	Ψ 3	21	Thursd	5 23	6 37	1 43	20
22	Tuesday	4 57	7 3	1 16	17	22	Friday	5 25	6 35	2 24	Ξ 5
23	Wednes	4 58	7 2	1 53	Δ 1	23	Saturday	5 26	6 34	3 5	20
24	Thursd	4 59	7 1	2 30	15	24	SUND	5 27	6 33	3 46	Δ 5
25	Friday	4 59	7 1	3 6	29	25	Monday	5 28	6 32	4 27	20
26	Saturday	5 0	7 0	3 42	Ξ 13	26	Tuesday	5 29	6 31	Sets.	Ψ 4
27	SUND	5 1	6 59	4 18	27	27	Wednes	5 30	6 30	7 20	18
28	Monday	5 1	6 59	Sets.	Δ 11	28	Thursd	5 31	6 29	8 5	Δ 2
29	Tuesday	5 2	6 58	8 1	25	29	Friday	5 32	6 28	8 50	16
30	Wednes	5 3	6 57	8 42	Ψ 8	30	Saturday	5 33	6 27	9 35	Μ 0
31	Thursd	5 4	6 56	9 23	21	31	SUND	5 34	6 26	10 20	14

Matt. 3: 16. "And Jesus, when he was baptized went up straightway out of the water." Luke says 3: 21. "And coming up out of the water." Can language be more explicit? John 3: 23. "And John also was baptizing in Enon, near to Salem, because there was much water there, and they came and were baptized." Why need much water. Simply to immerse? John was no pedo, who say a little—a few drops, answers as well.

Did not the Pharisees and lawyers reject the counsel of God against themselves by not submitting to the baptism of John? (See Luke 7: 50.) Will you then dare to deride and reject the baptism of Christ?

The mode of the Eunuch's baptism Acts 8: 38. "And he commanded the chariot to stand still; and they went down both into the water, BOTH PHILIP and THE EUNUCH, and he baptized him." 39. "And when they were come up

9th Mo. September, 30 Days.

Moon's PHASES.

	D.	H.	M.	
First Quarter,	2	1	19	aft'n.
Full Moon,	10	7	42	morn.
Last Quarter,	18	2	39	morn.
New Moon,	25	0	12	morn.

10th Mo. October, 31 Days.

Moon's PHASES.

	D.	H.	M.	
First Quarter,	2	1	32	morn.
Full Moon,	10	0	43	morn.
Last Quarter,	17	1	41	aft'n.
New Moon,	24	9	22	morn.
First Quarter,	31	4	58	aft'n.

Day Mo.	Day of Week.	Ris's	Sets.	R & S	⊕'s pl'ce	Day Mo.	Day of Week.	Ris's	Sets.	R & S	⊕'s pl'ce
1	Monday	5 35	6 25	11 5	27	1	Wednes	6 9	5 51	11 20	ψ 3
2	Tuesday	5 36	6 24	11 49	† 10	2	Thursd	6 10	5 50	m. 8	15
3	Wednes	5 37	6 23	Mo 33	23	3	Friday	6 11	5 49	0 56	27
4	Thursd	5 38	6 22	1 17	ψ 6	4	Saturday	6 12	5 48	1 44	≈ 9
5	Friday	5 39	6 21	2 1	19	5	Sat. D	6 13	5 47	2 32	21
6	Saturday	5 40	6 20	2 45	≈ 1	6	Sunday	6 14	5 46	3 20	ψ 3
7	SUND	5 42	6 18	3 29	13	7	Sun. ay	6 15	5 45	4 8	15
8	Monday	5 43	6 17	4 13	25	8	Wednes	6 16	5 44	4 56	27
9	Tuesday	5 44	6 16	4 57	ψ 7	9	Thursd	6 18	5 42	5 43	ψ 9
10	Wednes	5 45	6 15	Rises.	19	10	Fri. day	6 19	5 41	Rises.	21
11	Thursd	5 46	6 14	7 23	ψ 2	11	Saturday	6 20	5 40	7 7	ψ 5
12	Friday	5 47	6 13	8 10	15	12	SUND	6 21	5 39	8 0	18
13	Saturday	5 48	6 12	8 57	28	13	Monday	6 22	5 38	8 5	□ 1
14	SUND	5 49	6 11	9 44	ψ 11	14	Fri. say	6 23	5 37	9 46	14
15	Monday	5 50	6 10	10 31	24	15	Wednes	6 24	5 36	10 39	27
16	Tuesday	5 52	6 8	11 18	II .6	16	Thursd	6 25	5 35	11 32	ψ 10
17	Wednes	5 53	6 7	Mo 5	18	17	Friday	6 26	5 34	m. 24	23
18	Thursd	5 55	6 5	0 52	ψ 0	18	Saturday	6 28	5 32	1 16	ψ 6
19	Friday	5 56	6 4	1 39	12	19	SUND	6 29	5 31	2 8	19
20	Saturday	5 58	6 2	2 25	24	20	Monday	6 30	5 30	3 00	ψ 2
21	SUND	5 59	6 1	3 11	ψ 9	21	Tuesday	6 31	5 29	3 52	16
22	Monday	6 0	6 0	3 57	24	22	Wednes	6 32	5 28	4 44	≈ 0
23	Tuesday	6 1	5 59	4 43	ψ 9	23	Thursd	6 33	5 27	5 36	14
24	Wednes	6 2	5 58	5 29	24	24	Friday	6 34	5 26	Sets.	28
25	Thursd	6 3	6 57	Sets.	≈ 9	25	Saturday	6 35	5 25	6 34	ψ 12
26	Friday	6 4	6 56	7 20	24	26	SUND	6 36	5 24	7 25	26
27	Saturday	6 5	5 55	8 8	ψ 8	27	Monday	6 37	5 23	8 16	† 10
28	SUND	6 6	5 54	8 56	22	28	Tuesday	6 38	5 22	9 7	24
29	Monday	6 7	5 53	9 44	† 6	29	Wednes	6 39	5 21	9 58	ψ 9
30	Tuesday	6 7	5 53	10 32	20	30	Thursd	6 40	5 20	10 45	22
						31	Friday	6 41	5 19	11 4	≈ 6

out of the water, the spirit of the Lord caught away Philip, and the Eunuch saw him no more, and he went on his way rejoicing."

Is there not a great resemblance between the practice of baptists and this of the eunuch's?

"If ye love me, ye will keep my commandments.—JESUS.

IMPORTANT QUESTIONS ANSWERED.

If the design of Christian Baptism be to represent the burial and resurrection of Christ, is any thing baptism where it is administered for another purpose and with reference to any other design? Positively no. If any thing be added to it, or taken from it, it is no longer the baptism that Christ instituted and the Apostles practiced.

11th Mo. November, 30 Days.

Moon's PHASES.

	D.	H.	M.
Full Moon,	8	5	47 aft'n.
Last Quarter,	16	0	19 morn.
New Moon,	22	8	29 aft'n.
First Quarter,	30	11	7 morn.

12th Mo. December, 31 Days.

Moon's PHASES.

	D.	H.	M.
Full Moon,	8	9	56 morn.
Last Quarter,	15	10	55 morn.
New Moon,	22	9	54 morn.
First Quarter,	30	6	43 aft'n.

Day Mo.	Day of Week.	(⊕) Ris's	(⊖) Sets.	(⊕ & S) R & S	(⊕'s pl'ce)		Day Mo.	Day of Week.	(⊕) Ris's	(⊖) Sets.	(⊕) R & S	(⊕) p	
1	Saturday	6 42	5 18	Mo 31	⊗ 19		1	Monday	7 7	4 53	m. 31	X 21	
2	SUND	6 43	5 17	1 22	X 1		2	Tuesday	7 8	4 52	1 44	Y 4	
3	Monday	6 44	5 16	2 13	13		3	Wednes	7 8	4 52	2 37	17	
4	Tuesday	6 45	5 15	3 4	25		4	Thursd	7 9	4 51	3 30	8 0	
5	Wednes	6 46	5 14	3 55	Y 7		5	Friday	7 9	4 51	4 23	13	
6	Thursd	6 47	5 13	4 46	19		6	Saturday	7 10	4 50	5 16	25	
7	Friday	6 48	5 12	5 37	8 1		7	SUND	7 10	4 50	6 9	□ 7	
8	Saturday	6 49	5 11	Rises.	13		8	Monday	7 11	4 49	Rises.	19	
9	SUND	6 50	5 10	6 8	25		9	Tuesday	7 11	4 49	6 3	⊕ 1	
10	Monday	6 51	5 9	7 6	□ 7		10	Wednes	7 11	4 49	7 4	13	
11	Tuesday	6 52	5 8	8 4	21		11	Thursd	7 12	4 48	8 4	27	
12	Wednes	6 53	5 7	9 1	⊕ 5		12	Friday	7 12	4 48	9 4	Ω 11	
13	Thursd	6 54	5 6	9 58	19		13	Saturday	7 12	4 48	10 4	25	
14	Friday	6 55	5 5	10 55	Ω 3		14	SUND	7 13	4 47	11 4	Y 9	
15	Saturday	6 56	5 4	11 52	17		15	Monday	7 13	4 47	m. 4	23	
16	SUND	6 57	5 3	Mo 49	Y 1		16	Tuesday	7 13	4 47	1 4	Δ 7	
17	Monday	6 57	5 3	1 46	15		17	Wednes	7 13	4 47	2 4	21	
18	Tuesday	6 58	5 2	2 43	29		18	Thursd	7 13	4 47	3 4	ℳ 5	
19	Wednes	6 59	5 1	3 40	Δ 12		19	Friday	7 14	4 46	4 4	19	
20	Thursd	6 59	5 1	4 37	25		20	Saturday	7 14	4 46	5 4	‡ 3	
21	Friday	7 0	4 0	5 34	ℳ 9		21	SUND	7 13	4 47	6 4	16	
22	Saturday	7 1	4 59	Sets.	23		22	Monday	7 13	4 47	Sets.	29	
23	SUND	7 2	4 58	5 45	† 7		23	Tuesday	7 13	4 47	5 56	Y 12	
24	Monday	7 2	4 58	6 39	20		24	Wednes	7 13	4 47	6 52	25	
25	Tuesday	7 3	4 57	7 33	Y 3		25	Thursd	7 13	4 47	7 48	⊗ 8	
26	Wednes	7 4	4 56	8 26	16		26	Friday	7 13	4 47	8 44	21	
27	Thursd	7 5	4 55	9 19	29		27	Saturday	7 13	4 47	9 40	X 4	
28	Friday	7 5	4 55	10 12	⊗ 12		28	SUND	7 13	4 47	10 36	16	
29	Saturday	7 6	4 54	11 5	25		29	Monday	7 13	4 47	11 32	28	
30	SUND	7 7	4 53	11 58	X 8		30	Tuesday	7 13	4 47	m. 28	Y 10	
							31	Wednes	7 12	4 48	1 24	22	

Can we receive the baptism of the Catholics? No, for they baptize for regeneration, as do the Episcopalians.

Can we as baptists receive the immersions of Methodists? No, for they baptize for regeneration of heart, and never with a scriptural design. (See prayers before baptism in the Discipline.)

Can we receive the immersions of Campbellites for Christian Baptism? No, since they baptize for the pardon of sins.

Can we receive the sprinklings and pourings or immersions of Pedo-baptists? No, because they do not administer baptism in any mode with the scriptural design—nor into a scriptural organization; not into the sole name or authority of the Trinity, but human leaders, and to the support of human creeds and practices.

Can such baptisms be valid? We *unhesitatingly* say, no, where any ordinance is not administered as Christ commanded and for the purpose he designed, it is not a Christian ordinance.

ANNUAL REGISTER
OF
BAPTIST ASSOCIATIONS
IN THE
SOUTHERN STATES.

The statistics are arranged in nine columns, containing—1. The Names of the Associations in each of the Southern States. 2. The Age of each Association. 3. The Number of Churches in each Association. 4. The Number of Ordained Ministers. 5. The number of Licentiates. 6. The number baptized in one year. 7. Total number of Members. 8. The Date of the Minutes from which the statistics have been taken. 9. Names and Post-offices of Clerks or Correspondents. Anti-Mission Baptists are not included.

Associations.	Age	Ch's	Ms.	Li.	Bapt	Total	Date	Correspondents & Post Offices.
DELAWARE.								
Wilmington Ch.		1	2	2	17	328	1849	M J Rheeas, Wilmington. Loss 24.
MARYLAND.								
Maryland Union	14	24	18	2	184	2003	1849	G F Adams, Baltimore. Loss 1.
VIRGINIA.								
Accomac	40	8	5		26	787	1849	A F Scott, Sea View.
Albermarle	58	25	9	2	509	4613	1849	A P Abell, Charlottesville.
Appomattox	45	28	9	1	166	3728	1848	J C Hamner, Spout Springs.
Broad Run.....	13	34	17	5	112	1094	1848	J S Griffin, Lumberport.
Columbia.....	30	16	8	1	92	1779	1849	S Smith, Fredericksburg.
Concord	18	18	9		43	2119	1849	J G Powell, Blackface.
Dan River.....	10	12	7	1	88	1214	1848	J Longacre, Whitesville.
Dover.....	65	42	24	14	669	13405	1848	M T Sumner, Richmond.
Goshen	56	36	11	7	939	8703	1848	T H Fox, Taylorsville.
Green Brier.....	49	20	6		80	1382	1849	L A Alderson, where?
James River.....	17	15	8		82	2726	1849	M B Shepherd, Seven Islands.
Judson.....	2	22	13	4	252	1023	1849	A Merrill, Fairmont.
Lebanon	3	12	6		95	569	1848	N C Baldwin, 7 mile Ford.
Middle District.....	65	19	9		218	2721	1848	M Winsfree, Coal Mines.
Parkersburg	28	16	6	2	46	747	1848	G C Sedwick, Parkersburg.
Portsmouth	60	44	23	2	1172	10974	1850	Who?
Rappahanock	6	37	25	12	462	14071	1848	L W Allen, Gloucester C. H.
Roanoke	61	23	9	2	125	1891	1849	S T Miller, Green Hill.
Salem Union.....	16	22	15	4	194	1584	1848	G Love, Middleburg.
Shiloh	58	24	15	7	321	3223	1849	A G Simms, Culpepper C. H.
Strawberry	82	31	12		42	2334	1849	J S Lee, Henry C. H.
Teay's Valley	35	25	14	7	71	1577	1849	H T Chilton, where?
Union.....	45	19	13		211	1276	1849	J Davidson, where?
Valley	49	19	9		113	1687	1849	J N Johnson, where?
Total 24		567	282	71	6128	85227		Gain 3564.

Associations.	Age	Ch's	Ms.	Li.	Bapt	Total	Date	Correspondents & Post Offices.
N. CAROLINA.								
Beulah.....	16	19	10	2	74	1219	1849	N J Palmer, Milton.
Brier Creek.....	28	16	8		103	1161	1849	E Felts, where?
Cape Fear.....	45	50	12	7	218	4048	1849	H Lennon, Big Swamp.
Council.....		7			2	281	1849	C Wooten, where?
Chowan.....	45	45	33	11	545	7981	1850	S J Wheeler, St Johns.
Catawba.....	18	14	6		10	263	1848	T Carleton, Perkinsville.
Flat River.....	56	19	6	2	120	2558	1849	R J Devin, Oxford.
French Broad.....	42	18	19		24	1176	1849	L L Branson, Walnut Creek.
Green River.....	9	29	11	2	56	1359	1849	B Bruce, Sugar Hill.
Hiwassee.....	1	18	15	5	121	877	1849	A N Miles, Toccoa, Unionco Ga.
Jefferson.....	1	6	3	2	10	313	1848	S F Anderson, Jefferson C H.
Lewis Fork.....	14	22	19	14	165	1770	1849	R L Steele, Taylorsville.
Liberty.....	17	12	4	2	62	694	1849	A Williams, Lexington.
Pee Dee.....	34	16	8	3	98	1100	1849	S P Morton, Cedar Hill.
Raleigh.....	44	29	28	2	256	3138	1849	S P Norris, where?
Roan Mountain.....	1	18	12			666	1849	S M Collis, where?
Roaring River.....		10	4		81	544	1849	A J Roberts, where?
Salem.....	12	19	9		28	615	1849	T Stradley, Fair View.
Sandy Creek.....	90	23	9	2	46	1518	1848	N Richardson, Temper'ce Hill.
Tar River.....	19	19	6		45	2170	1849	P H Smith, where?
Tuckasiege.....	19	23	8	1	83	985	1848	W Haynes, Pigeon River.
Three Fork.....	9	13	5	7	31	822	1849	R Gentry, where?
Union.....	2	22	11		169	790	1849	B King, Hendersonville.
Yadkin.....	57	16	8		121	1201	1849	A W Martin, Hamptonsville.
Total, 24		483	254	62	2468	37249		Gain, 691.
S. CAROLINA.								
Bethel.....	59	18	5	1	59	934	1848	J Greer, Cross Keys.
Broad River.....	49	38	10	5	189	2835	1849	J R Logan, Shelby, N. C.
Charleston.....	98	40	15	10	235	6078	1849	J R Kendrick, Charleston.
Edgefield.....	41	40	15	9	128	4709	1849	W P Hill.
Edisto.....	15	30	9	2	120	1572	1849	E Tyler, Graham's P O.
Moriah.....	34	27	14	2	438	2509	1849	P T Hammond, Pleasant Hill.
Reedy River.....	24	32	15	5	187	2591	1849	J Harrison, Tullyton.
Salem.....	4	18	14	5	167	1540	1849	J S Mims, Winnsboro'.
Saluda.....	47	29	17	7	71	2553	1849	T Dawson, Pendleton.
Savannah River.....	48	46	30	7	304	8968	1849	B F Buckner, Robertsville.
Twelve miler riv'r.....	16	19	10	6	84	787	1845	Who?
Tyger River.....	16	32	12	5	68	2596	1849	J G Landrum, Spartanburg.
Welsh Neck.....	18	38	14	2	227	4091	1849	T P Lide, Darlington C H.
West Union.....	14	10	3	2	27	382	1849	N Sullivan, West Union.
Total, 14		417	183	68	2304	42145		Gain, 336.
GEORGIA.								
Appalachee.....	15	22	11	6	74	1345	1849	W A Mercer, Social Circle.
Bethel.....	16	54	32	7	605	3858	1849	S Rowe, Lumpkin.
Central.....	15	22	14	8	276	2017	1849	J F Dagg, Penfield.
Columbus.....	20	38	22		233	3388	1849	W C Gray, Columbus.
Coosa.....	13	35	29	2	162	2366	1849	C H Stilwell, Rome.
Ebenezer.....	34	34	16		54	2695	1849	J Williamson, Hawkinsville.
Flint River.....	25	33	26	3	282	2710	1849	W Jarrell, Jackson.
Georgia.....	65	49	33	20	309	6878	1849	P H Mell, Penfield.

Associations.	Age	Ch's	Ms.	Li.	Bapt	Total	Date	Correspondents & Post Offices.
Hephzibah	55	28	15	4	116	2764	1849	I Polhill, Waynesboro.
Hightower	14	35	19	3	113	2017	1849	A G Hutchins, Cumming.
Houston	19	19	6	3	153	985	1849	H C Hornady, Millwood.
Middle	8	15	9	6	34	931	1849	Isaac Newton, Springfield.
Middle Cherokee	4	23	14	1	109	1369	1849	J N Cate, Dalton.
Piedmont	32	12	6		37	345	1849	H F Horne, Jones' Creek.
Rehoboth	11	27	11	1	81	1786	1849	A T Holmes, Haynesville.
Rock Mountain	10	20	12	6	167	1346	1849	E Henderson, Social Circle.
Sarepta	50	30	12	6	125	2912	1849	I W Johnson, Lexington.
Sunbury	31	25	10	3	348	5629	1849	F R Sweat, Savannah.
Tallapoosa	11	29	14	7	182	1512	1849	P M Rice, Villa Rica.
Western	20	42	23	11	428	4092	1849	U B Wilkinson, Franklin.
*Washington	20	20	15	5	197	1631	1849	L J Harrison, Sandersville.
Total, 21		612	349	102	4085	52576		Gain, 2,769.
FLORIDA.								
Alachua	3	16	6		127	614	1849	T J Prevatt, Jasper.
Florida	7	30	16	3	77	1330	1849	E W Solomons, where?
West Florida	2	11	7		103	451	1848	J Mercer, Marianna.
Total, 3		57	29	3	307	2395		Gain, 335.
ALABAMA.								
Alabama	30	33	13		305	4044	1849	A T M Handy, Cross Keys.
Bethel	29	27	24	2	353	2387	1849	A A Connella, Spring Hill.
Bethlehem	32	52	24	3	287	3511	1848	P Stout, Portland.
Cahawba	31	35	14	7	374	4588	1848	T P Miller, Mobile.
Canaan	15	17	7	3	134	1003	1848	A J Waldrop, Jonesboro'.
Central	4	15	7	3	140	788	1848	W W Mason, Wetumpka.
Cherokee	7	12	6	1	166	1028	1848	F M Hardwick, Ashville.
Liberty, (E.)	12	34	13	6	163	2112	1847	F Callaway, La Fayette.
Liberty, (S.)	11	30	12	7	173	1260	1848	W J Parker, Kinterbish.
Liberty, (M. co.)	13	21	10	2	165	1292	1850	G L Sandidge, Meridianville.
Mulberry	20	32	12	2	174	1396	1847	A D Blackwood, Burnsville.
Muscle Shoals	30	35	11	5	375	3980	1849	A L Stovall, Moulton.
North River	15	22	11	2	46	851	1849	T M Gabbert, Jasper.
Salem	10	33	16	2	253	2032	1848	P M Callaway, Eufawla.
Tallasahatchie	14	19	9	5	158	1039	1847	J Ritchie, Eastville.
Tuscaloosa	16	36	14	2	231	2243	1848	M D J Slade, Tuscaloosa.
Tuskegee	3	25	11	1	211	1704	1848	C Aldridge, Hallawaka.
Union	14	31	19	3	202	2020	1849	A M Hanks, Olney.
Total, 18		509	233	56	3910	37278		Gain, 2,447.
MISSISSIPPI.								
Aberdeen	6	32	10		387	2195	1849	B Bugg, Red Land.
Bear Creek	3	10	4	1	25	250	1847	J B Clifton, Fulton.
Central	4	24	15	1	153	2556	1848	W J Denson, Vernon.
Chickasaw	11	39	17	3	317	2026	1849	I Teague, Pontotoc.
Choctaw	11	31	17	10	501	2912	1848	M Ross, Black Water.
Cold Water	8	22	13	5	170	1236	1849	W J A Boone, Hernando.

*NOTE.—This year we report only the Associations connected with the Georgia State Convention. One Association connected with the convention we appropriate to Florida, as most of the churches are in that State.

Associations.	Age	Ch's	Ms.	Li.	Bapt	Total	Date	Correspondents & Post Offices.
Columbus	12	17	10	2	196	1815	1849	P Crawford, where?
Ebenezer. [ship	1	9	6	1	10	322	1846	A McKenzie, Carlile's Mills.
Louisvi'e Friend-	11	36	20	4	283	1519	1849	J B McClelland, Philadelphia.
Liberty	12				208	1400	1849	Who is clerk?
Mississippi	43	24	11	1	129	1297	1849	G P Slaughter, Centreville.
Mt. Pisgah.....	13	37	16	6	297	947	1849	J M Chambers, Hillsboro.
Panola.....	6	14	10		154	916	1849	A J Holcombe, Springport.
Pearl River.....	28	31	10	2	25	1307	1847	Who will send minutes?
Union.....	26	15	8	1	148	1528	1846	" " " "
Yalobusha	13	33	18		333	1246	1849	H Talbert, Grenada.
Zion	13	20	10		288	1872	1849	I P Trotter, Lodi.
Total, 17		394	195	37	3624	25344		Gain. 2,417.
LOUISIANA.								
Concord.....	16	25	12	2	139	1122	1848	J H Cunningham, Minden.
E. Louisiana.....	6	20	5	4	9	553	1847	Geo Clemmon, New Orleans.
Grand Cane.....	1	5	4			195	1849	M Davis, where?
Louisiana.....	27	10	6	2	50	774	1845	D F Sparke, Franklin.
Mississippi river	6	11	13		18	627	1849	P P Wilson, Greensburg.
Ouachita	5	17	8	2	29	406	1848	T Meredith, Columbia.
Red River.....	2	19	8	2	94	758	1849	J Q Burnett.
Total, 7		107	56	12	339	4435		Gain, 1,214.
TEXAS.								
Colorado	3	7	4		3	151	1849	T J Pilgrim, where?
E. Missionary..	1	3				1847		B Webster, where?
Red River.....	1	7		1	47	175	1849	J W Leigh, Mooresville.
Sabine	2	9	7		75	258	1848	Who will send minutes?
Soda Lake.....	1	8	4			125	1848	W Davenport, Marshall.
Trinity River..	1	6	4		9	74	1849	A Patrick, where?
Union.....	9	19	11	3	113	918	1849	R C Burleson, Houston.
W. Missionary..								
Total, 8		59	30	4	247	1701		Gain, 357.
ARKANSAS.								
Liberty	5	27	15	9	92	974	1850	B R Mathews, Eldorado.
Rocky Bayou..	3	15	4	2	34	437	1848	J Snider, where?
Red River.....	1	15	8		22	461	1849	J W Scroggin, Mine Creek.
Salem	2	4	4		2	216	1847	P S G Watson, where?
Saline	13	19	12		101	743	1849	E W Russell, Princeton.
Spring River...		7	3			250	1843	Who will send minutes?
St. Francis.....	3	12	5	1	25	300	1847	J M Cox, Helena.
White River....	7	5	4		20	207	1847	I Wolf, North Fork.
Total. 8		104	55	12	296	3588		Gain, 839.
TENNESSEE.								
Big Hatchie...	21	51	40	13	222	4294	1849	J H Borum, Durhamsville.
Bethel, Ten....	25	19	13	2	136	2150	1849	R T Anderson, Genoa, Ky.
Central	14	33	24	6	260	1892	1848	R Day, Spring Creek.
Concord.....	40	26	24	10	324	3129	1850	W S Perry, Murfreesboro.
Duck River....	41	23	11	1	335	1580	1850	W Haggard, Shelbyville.

Associations.	Age	Ch's	Ms.	Li.	Bapt	Total	Date	Correspondents & Post Offices.
E. Tennessee	10	10	7	2	35	858	1848	W C Newell, Elizabethton.
Hiwassee	26	28	22	5	69	1388	1849	W Ballard, Wrightsville.
Holston	64	34	25	9	61	2409	1849	E S Edwards, Fall Branch.
Indian Creek	14	14	11	2	78	434	1848	Z Cypret, what P O?
Judson	1	14	5	1	66	1386	1850	E W Benson, Rich Hill.
Mulberry Gap	14	25	14	8	180	1870	1849	J Clark, where?
Nolachucky	24	23	15	11	154	1810	1849	T J Lane, Russellville.
Northern	10	23	9	7	108	1669	1848	Who will send minutes?
Salem	26	43	11	3	757	3973	1849	H Fite, Liberty.
Sweetwater	19	28	19	9	115	1842	1849	W Chapman, Madisonville.
S. W. District	4	19	13		144	1004	1849	B W Foster, Red Mound.
Tennessee	19	29	20	2	131	2976	1848	T Smith, Academia.
Union	11	15			33	631		Who will send minutes?
W. District	27	22	14	2	61	885	1849	M T Spann, Boydsville.
Total, 19		479	297	93	3269	36180		Gain, 2,108.

KENTUCKY.

Baptist	21	12	5	1	50	707	1847	Who will send minutes?
Barren River	18	15	7	2	141	1196	1848	W F Spillman, Scottsville.
Bethel, Ky.	25	33	14	4	355	4062	1849	R T Anderson, Genoa.
Boone's Creek	25	11	5	3	29	816	1848	S Treadway, Mt Sterling.
Bracken	49	16	8	2	40	1547	1848	J L Kirk, Maysville.
Burning Spring	32	14	8	3	16	522	1847	W Lykins, West Liberty.
Campbell co.	21	13	9	8	63	927	1847	Who will send minutes?
Concord	29	19	12		261	2535	1849	J H Coates, what P. O?
Cumb. River	39	20	10	1	138	1644	1848	J G Lair, Somerset.
Daviess' co.	24	14	9	2	57	1344	1847	Who will send minutes?
Drake's Creek	25	6	3		63	519	1845	Please send minutes?
Elkhorn	64	24	17	5	285	5821	1848	J M Davis, Midway.
Franklin	35	17	6		144	2842	1849	H Bohannon, Christiansburg.
Freedom	6	12	5	1	107	548	1848	S Long, where?
Gasper River	38	21	16	5	68	1959	1849	J Bodine, what P O?
Goshen	33	26	10	12	59	1567	1849	J G Hawley, Hawesville.
Greenup	6	9	5	5	16	418	1847	Who will send minutes?
Laurel River	15	6	8	8	18	727	1847	A Baugh, Loudon.
Liberty	9	26	10	2	79	1595	1848	R Garnett, Glasgow.
Little Bethel	14	25	13	11	105	1125	1849	A Mackay Henderson.
Little River	34	33	14	9	273	2326	1847	C W Roach, Bellevue.
Long Run	45	29	18	3	135	4425	1848	A W Larue, Louisville.
Mid. District	9	10	3	6	13	1249	1845	Please send minutes?
New Salem	14	4			33	758	1844	Who will send minutes?
Nolynn	30	20	8			846	1848	A Gupton, Greensburg.
North Bend	46	8	8			767	1848	P S Bush, Covington.
North Concord	8	2			20	336	1844	Who will send minutes?
Paint Union	17	10	2		19	683	1848	W R Wheeler, Paintsville.
Russell's Creek	41	25	17	5	127	2186	1848	G M Montague, where?
Salem	63	32	10	4	199	3394	1848	C Parepont, Elizabethton.
South Concord	21	13	9	6	4	567	1847	G W Loyd, Monticello.
S. Cumberland	6	9	6	1	14	482	1847	M Castillo, Clio.
S. District	47	21	9	2	247	2425	1848	J H Kemper, Lancaster.
S. Kentucky	62	9	4	1	90	742	1848	J G Pond, Lancaster.
S. Union	15	4	1		27	681	1847	M Eve, Barboursville.
Sulphur Fork	23	16	8	2	120	2096	1849	J A McGuire, Campbellisburg.
Tate's Creek	54	15	8		41	1403	1847	M Foley, Crab Orchard.

Associations.	Age	Ch's	Ms.	Li.	Bapt	Total	Date	Correspondents & Post Offices.
Ten Mile.....	15	15	11	7	15	1194	1845	D Lillard, Warsaw.
Union.....	34	8	4	1	38	414	1847	T Waggoner, Falmouth.
West Union.....	16	24	8	9	216	1030	1849	H W Hardin, Murray.
Total, 40		689	343	134	3725	60430		Gain, 532.
MISSOURI.								
Bethel.....	15	25	10	3	74	1302	1849	W Carson, Palmyra.
Black River	19	20	15	5	298	1162	1848	E Landers, Greenville.
Blue River.....	16	33	23	7	285	2103	1849	E S Dulin, Liberty.
Concord.....	26	30	24		376	2225	1849	M D Noland, Jefferson City.
Franklin.....	16	19	10	3	18	462	1848	T C Harris, Boonville.
Gasconade.....	1	6	4		10	200	1848	Who will send minutes?
Liberty.....	8	25	22	3	64	784	1848	D R Murphy, Fremont.
Lit. Bon. Femme	10	17	12	4	115	1319	1849	W W Keep, Columbia.
Missouri.....	32	8	6	8	249	1221	1849	E P Perkins, St Louis.
Mt Pleasant....	32	25	12	1	261	2043	1849	L Wright, Fayette.
N. C. Girardeau	9	15	7	2	21	365	1849	A Hoggard, Chester, Ill.
North G'nd river	7	20	8	3	38	719	1848	W W Walden, Chillicothe.
North Liberty..	7	12	6	8	148	1076	1849	J Shotwell, Richmond.
North Union ..	4	17		3	23	561	1847	Who will send minutes?
Osage River....	5	11		2	4	267	1849	Z W McCubbin, Tuscumbia.
Platte River....	7	18	12	4	.64	665	1848	G D Tolle, Weston.
Richland.....	1	4	1	1		100	1849	D Summers, Thomasville.
Sac River.....	6	7	3		14	160	1848	E Williams, Bolivar,
Saline.....	7	10	6		22	457	1848	T Rucker, Arrow Rock.
Salt River....	25	19	13	1	16	990	1848	H G Edwards, Bowling Green.
Spring River...	9	18	10	2	50	545	1848	W H Farmer, Neosho.
Union.....	11	8	3	2	30	223	1849	J H Thompson, Fort William.
West Fork.....		7	4		25	150	1848	Who is clerk?
Wyaconda.....		16	7	2	66	716	1848	J M Lillard, La Grange.
Total, 24		390	235	64	2271	19815		Gain from the Minutes of the Gen. Association of '49, 1,044.

MINUTES OF ASSOCIATIONS.—1. The statistical columns should always be added up, or the result given in a summary. **2.** The names of ordained ministers should be printed in small capitals and the names of licentiates in italics. **3.** A brief abstract of the church letters should always be printed. The names of all ordained ministers, with their post-office address should be printed; with the post-office of the Clerk or Corresponding Secretary. **5.** There should be a statement showing the number of teachers, scholars and library books in each Sunday School. In the Southern States it would be a matter of general intelligence, to give the number of white and colored members in separate columns, as now done by several Associations in Virginia and Georgia.

General Summary of Baptists in the United States.**States.**

	No. of Associations.	Churches.	Ordained Ministers.	Licensed Ministers.	Baptized in one year.	Members.
Maine	13	294	188	13	593	17769
New Hampshire	7	96	73	14	119	8526
Vermont	8	112	71	10	136	8092
Massachusetts	12	238	246	37	945	29876
Rhode Island	2	48	55	7	107	7153
Connecticut	7	113	114	13	530	15916
New York	41	794	705	132	3865	84243
New Jersey	4	89	88	14	796	12124
Pennsylvania	16	306	213	49	1548	27678
Delaware		1	2	2	17	328
Maryland	1	24	18	2	184	2003
Virginia	24	567	282	71	6128	85227
North Carolina	24	483	254	62	2468	37249
South Carolina	14	417	183	68	2304	42145
Georgia	21	612	349	102	4085	52576
Florida	3	57	29	3	307	2395
Alabama	18	509	223	56	3910	37278
Mississippi	17	394	195	37	3624	25344
Louisiana	7	107	56	12	339	4435
Texas	8	59	30	14	247	1701
Arkansas	8	100	51	3	328	3588
Tennessee	19	479	297	93	3269	36180
Kentucky	40	689	343	134	3725	60430
Ohio	27	464	294	70	1240	24564
Indiana	24	392	191	47	1148	18311
Illinois	22	320	210	53	1497	13441
Missouri	24	390	235	64	2271	19815
Michigan	10	176	105	14	326	8176
Wisconsin	4	55	40	9	184	2560
Iowa	2	37	22	3	72	1142
Indian Territory		23	20	7	242	1946
Oregon Territory	1	5	4		24	63
California		7	11			430
Minnesota Territory		1	2			12
Total,	428	8458	5199	1205	46477	692656
Anti-Mission Baptists	157	2035	907	113	1439	67845
Grand Total in United States	585	10493	6106	1318	47916	760401

AMERICAN INDIAN MISSION ASSOCIATION.

Hon. T. Blewitt, *President*; Rev. Sidney Dyer, *Corresponding Secretary*; Charles S. Tucker, *Treasurer*. Office, Louisville, Kentucky.

The seventh annual meeting was held in St. Louis, Mo., Oct. 1849. Receipts, \$13,493, including 2,300 from U. S. Government, and 2,900 from Choctaw Nation. Expenditures, \$12,568. The Society has Missions among the Choctaws, Creeks, Cherokees, Potawatomies, Weas and Miamies. There are 32 Missionaries and assistants; 16 churches; 174 converts baptised; 1052 communicants; 5 schools, and 163 pupils. The "Indian Advocate" is published monthly. Six hundred converts have been baptised within seven years.

SOUTHERN BAPTIST CONVENTION.

CONVENTION.—Rev. W. B. Johnson, D. D., of S. C., *President.*

FOREIGN MISSION BOARD.—Rev. R. B. C. Howell, D. D., *President;* Rev. James B. Taylor, *Corresponding Secretary;* Archibald Thomas, *Treasurer.* Office, Richmond, Va.

DOMESTIC MISSION BOARD.—Rev. J. Hartwell, D. D., *President;* Rev. Russell Holman, *Corresponding Secretary;* W. Hornbuckle, *Treasurer.* Office, Marion, Alabama.

The fifth annual meeting of the Board of Foreign Missions was held in Hampton, Va., June 3, 1850. The receipts, (including a balance of \$5,681 from the previous year,) for the year ending May 1, 1850, were \$28,697. The Missions of the Board are confined to China and Africa. In *China*, there are stations at Shanghai and Canton, with five preachers and eleven assistant Missionaries and native assistants; total, 16. In *Africa*, there are five Missionaries, with twelve assistants, teachers and interpreters, all of whom are colored men; total, 17. The stations are Monrovia, Cape Palmas, Sinou, Bexley, Edina, Junk, New Georgia, New Virginia, Louisiana and Millsburg, all in the republic of Liberia. Three Missionaries, Rev. T. J. Bowen, Rev. H. Goodale and Robert Hill, (colored,) left this country Dec. 17, 1849, to establish a Mission in Central Africa. They reached Monrovia Feb. 8, 1850, and proceeded into the interior.

The fifth annual meeting of the Board of Domestic Missions was held in June, 1850. The receipts for the year ending April 1, 1850, were \$10,842. The disbursements were \$8,521. Fifty Ministers have labored as Missionaries and Agents; they have supplied 100 stations, and report 3,684 sermons, 432 prayer meetings, 498 converts baptized; 2,968 pastoral visits; 14 churches constituted; 5 Ministers ordained; 41,371 miles travelled.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

M. T. Mendenhall, *President;* Rev. A. M. Poindexter, *Cor. Sec.;* A. C. Smith, *Treasurer;* George Parks & Co., *Depository Agents.* Office and Depository, 41 Broad st., Charleston, S. C.

The third annual meeting was held in Charleston, S. C., May 24, 1850. Receipts, \$8,932, including \$2,206 from Depository. The Society has issued *The Way of Salvation*, by R. B. C. Howell, and *Argument against Infant Baptism*, by J. L. Dagg. Two Colporteurs have been employed.

MODE OF BAPTISM.—Strictly speaking, it would be just as proper to speak of the *form* of a circle, or the *shape* of a triangle, as the *mode* of Baptism. The term baptism defines itself, and nothing but pseudo and sectarian criticism would ever make anything else out of it but immersion. So it was viewed by the ancients, and is still by all branches of the Greek Church. And this, as my quotations have abundantly shown, has been the opinion of learned men of all parties, countries and ages.—
BENEDICT.

COMMUNION:

OR

The Distinction between Christian, and Church Fellowship,

BY J. R. GRAVES, *Editor of the Tennessee Baptist.*

CHAPTER I.

Fellowship or communion,—distinction between common fellowship, christian fellowship, and church fellowship—the denial of church fellowship not the denial of christian fellowship.

Have you not been troubled in your mind about the vexed question of "communion?" Have you not thought that all christians should eat the Lord's Supper* together, and thought, perhaps, that baptists are certainly very illiberal and bigoted to debar all other christians from their table, and it may be that you believe that in all other respects they occupy the true position, and were it not for their close communion you would discharge a duty you have long owed to your Saviour, i. e. be scripturally baptized and unite with his followers. Now, are you certain that you are candid—and willing to lay aside all preconceived opinions, and for the sake of truth and happiness examine the whole question with an honest heart, open to conviction? If so, with your Bible in your hand, examine this "Tract" as a christian should.

We are confident that the misapprehension and disagreement among christians about fellowship or communion, arises from a misunderstanding of terms—which once explained, all discussions and variance would cease—and all who really love Christ would see eye to eye, from watchmen upon the wall, to the humblest follower in the camp.

Fellowship, is *companionship, society, or such intimacy as implies agreement.* Communion is mutual intercourse, implying unity, concord or agreement. The terms then we see are synonymous, 2 Cor. 6; 14, gives us an example, "for what fellowship [or agreement] hath righteousness with unrighteousness? and what communion [or agreement] hath light with darkness?"

There are three kinds of fellowship:

1. Between man and man as such—*friend and friend.* This is founded upon similiarity of tastes and characters or principles. An honest man could have no fellowship for a thief, or a dishonest man.

2. Between christians as such. This is evolved from a similiarity of moral character, and it must necessarily exist wherever confidence in christian character exists. It amounts to love, as well as unity, and is called *christian communion, or "fellowship with the Father and with his son Jesus Christ."* John gives us to understand that this is *the true and only true, christian communion,—it is with each other in union and in loving*

* We use the term Supper, because customary,—it is a question, whether the Scriptures justify its use. The Scripture term is, "breaking of bread."

the Father and his son. Such is the communion of the saints on earth, and such the only communion they will enjoy in heaven. It is manifested in all individual acts of christian exercises, as worship, in prayer, praise, and christian intercourse.* *Beyond this, there is no christian communion.*

3. The third kind of *fellowship* or *communion*, besides individual intercourse, is that which exists between *bodies*, or *organized societies*, as churches, states and societies.

This can only exist where there is a *similarity* or a *unity* in their governments, principles, faith and practices. Between two opposite forms of organization, or diverse principles and practices, there can exist no fellowship or communion.

When this fellowship exists between churches, it is called *church fellowship*, or *fellowship of organizations*, principles and practices, and as we have seen, can only exist between those bodies that are constituted and conducted alike. It is the *fellowship of forms, faith, and facts, or practices, and it has no reference to, and is no expression of, the personal feelings of the individual members of the communing bodies towards each other.* Church fellowship can only exist between those churches that are constituted upon the same principles and forms of government, having a common faith and discipline.

It will be seen, then, that *fellowship* can exist between men irrespective of religion or churches, from similarity of taste and principles. That christian fellowship can exist independent of church relation, as among young converts, and it exists in thousands of instances where the churches of which the christians that so fellowship, have no fellowship in government and faith.

Let it be borne in mind that the fellowship, or, no fellowship, of bodies or societies, as churches, does not, consequently, in any wise, involve the individual character of their members. For example:

The Orders of Masons, Odd-Fellows and Sons of Temperance, were constituted for the promotion of Benevolence. Each of these orders radically differ in organization and practices &c. &c., consequently there can exist no fellowship or communion between them. Now a Son goes to the door of the Odd Fellows Lodge and raps for entrance and is refused admission. He demands an explanation. Why sir, says the Odd Fellow, this is not a Temperance Division, but an Odd-Fellows' Lodge. Why, sir, says the Son, is not benevolence the object of my Division, as well as of your Lodge? O, certainly, sir. Well, sir, why then do you refuse to recognize or fellowship me, by denying me admission into your Lodge. You say, sir, by this act that I am not a benevolent man, and that Sons of Temperance are not benevolent—you uncharacterize me, and I declare that you are "illiberal," "bigoted" and "narrow contracted." How can you be so rash in judging, replies the Odd Fellow. You know full well that I regard you as a benevolent man; we have long been associated as neighbors, and I have given you every variety of proof of **MY INDIVIDUAL** esteem and friendship for you, but sir, this Lodge fellowship is another thing. We, as an order, differ in our organization and forms &c. very materially from your Division, and our conditions of ad-

* 1 John 1, 3.

mission are different from yours, and, consequently, no one is allowed to enter but those who are acquainted and have complied with them. Come and comply with them, and you can come in—come as an Odd Fellow and not as a Son.

Masons also come and demand admission, which is also denied, they clamor and abuse, and the Odd Fellow, in vain, explains that by refusing to admit them to the ordinances of the Lodge, he does not deny their benevolent character, or love them as citizens any the less, but they unite in exciting all the prejudice, and ill feeling in the bosom of the Sons, and Masons, and the community, against the Odd Fellows to get every body to hate them, for what? Why for doing what the Sons and Masons, claim the right to do themselves, i. e. to deny the right of all except those members of the various Divisions and Lodges to participate in the exercises of the Division or Lodge Rooms? Now apply the example. The Supper is a CHURCH, not an individual act, as we will show, and what semblance of a reason has a Methodist, or a Presbyterian to come and demand of a Baptist, admission into his church, and to partake with him in a CHURCH ACT, when he is not a member of that body, or one like it? and if they are denied, to go away and unite and abuse the baptists, and to prejudice the world against them, as "bigoted," "illiberal," and "unchristian?" Do not Methodists and Presbyterians exercise the same right? Do they allow Catholics, or Unitarians, or Campbellites, or Mormons, to come to their table? By no means, and justly too. All baptist churches can eat together because there is a unity in their governments, faith and practices. So can different Methodist and Presbyterian Societies, for the same reason,—but where one eats with another church, he does not by that say that he fellowships all, or any of the members of that church, but simply the organization and doctrines of the church itself! When different churches or the members of different churches, eat together, it does not involve *christian*, but only CHURCH fellowship. Though I refuse to eat with a Methodist *christian* at his table or mine, I do not say that I do not love him, or that I love him any the less for it—e. g. My father is a Mason and I am a Son. I, as a Son refuse him admission as a Mason into my Division, but does this imply that I love him any the less on that account, or does he regard me the less? Well, my sister and mother are Presbyterians, and I am a Baptist. I administer the Supper, I do not invite them, do I say by this that I do not love them, or love them as christians less? No. Let them become Baptists if they would unite in a church act with baptists. I have often administered the Supper as Presbyterians are wont to do, when there were many young converts, with their hearts all glowing with the ardor of their first love, and yet refused their approach to the table. Was it because I did not *love* them or regard them as christians? No, no, but for the very reason that Presbyterians refuse them. They have not complied with the terms of the Supper—they are not *proper subjects*. These terms will be the theme of another chapter. But remember that any act of church fellowship, as the Supper is, does not recognize personal character.

CHAPTER II.

Definition of close, strict.—Baptists are close communionists. The observance of the Supper is a church, not an individual act.

The terms, illiberal, sectarian, narrow contracted, and *close* or *strict* communionists, are applied to Baptists most profusely—and it has come to this point that one exposes himself to calumny and reproach almost equal to what the early christians suffered, to leave Methodist or Presbyterian Societies to join the Baptist church. Why is it? Is it because Baptists are so in fact? Those who persecute and charge upon us these traits, offer to fellowship us, and are angry because we do not allow them!! The terms *strict* and *close*, are used in a sense, to make the impression that we guard our table with *unscriptural restrictions*—that we are more *strict* than was Christ or his Apostles. In this sense we deny the charge, as unfounded—and triumphantly appeal to THE BOOK. Let us define the terms.—*STRICT* means *exact, accurate*. “*CLOSE, strictly adhering to the original.*” —Webster. It is only to the offensive sense of the terms, as implying illiberality that we object, while in their true significance, as above, we glory in the shame attempted to be fixed.

Now do Baptists adhere strictly to the original terms of the Supper or do they not? how shall we determine it? I answer, not by the opinions of men, or popular opinion—not by the pliant rule of “the make does” or “any ways” of the age, but by the *example of Christ and his apostles*. The question that arises first in settling this matter is: To whom, or to what class was the ordinance of the Supper given? To SINNERS as such?—To saints and sinners together? or professed christians without an organization? or to the CHURCH alone? We maintain that it is a commemorative ordinance, designed to celebrate or show forth the death of Christ, and instituted by him in his visible church, and left to be observed by his visible church or churches AS SUCH, (i. e. in church capacity,) to the end of time.

Proof 1st. *It was instituted by Christ in his church.*—“And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples and said, Take eat, this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it, for this is my blood of the new testament, which is shed for the remission of sins.”—Matthew. Now, no candid person will deny that Jesus and his disciples as here assembled were a *church*, and the only church on earth, and if so, he instituted the Supper in his church. We say just so certain as Christ and his disciples were a church, when they ate the first Supper, just so certain is the Supper a church ordinance, and to be observed by the church *as such*. If this was not a church, then the mission of Christ was a failure and prophecy a falsehood. Daniel prophesied that in the days of these Kings [the Roman Emperors] will the God of heaven *set up a kingdom*. For this purpose Christ came. When he ate the Supper all his work, but that of death, was finished—and as this act did not change the character of the organization, he left the world without one, unless he had formed his disciples into one previous to his death.

We learn that the kingdom or church of God, was to be distinguished, and

distinct from the world, composed of a peculiar people, having a peculiar organization, and peculiar ordinances. John came to "make ready a people prepared for the Lord." Did not Christ receive and recognize this people as his. The church of Christ is frequently spoken of as a BRIDE, and John says, when his disciples told him that all were going after Christ, "He that hath the BRIDE is the bridegroom." Did not Christ, then, when John spoke, have his bride—his church—and was not he its leader and instructor?

Does not Christ himself call his followers a church in Matt. 18; 17—and teach his disciples to call each other brethren? It was among them and for them that he instituted the Supper—and with that he says he finished the work he had come to do. His death did not alter the organization. His resurrection did not alter the aspect of the body. At his ascension he simply commanded them to go and preach, and promising that he would be with them—but he commanded them to tarry at Jerusalem, for the descent of the Spirit. This they did, and the number of this church was about 120. Acts 1; 15. And here we see them acting as an organized body in the election of Matthias to the apostolic office.

Trace its history a few days. Upon the day of Pentecost, Peter preached, and three thousand were added unto them the same day. Now, were these added to the church, when they were added unto the 120 disciples or not? The question is settled in the last verse. "And the Lord added unto THE CHURCH such as should be saved, i. e. THE SAVED.—Then if these disciples constituted the church here, they did in the 18th of Matt. and when Christ gave them the Supper, and it was therefore instituted in the church and for its members only.

2. *It was observed, and designed to be, by the church, as such,—as a church act.*

Acts 2; 7. "And upon the first day of the week, when the disciples came together to break bread." Here we find the disciples *came together for the express purpose of observing the Supper.*

Again, 1 Cor. 11: "When ye come together into one place, [as ye do] this is not to eat the Lord's Supper." "Whereupon my brethren, when ye come together to eat, tarry one for another, and if any man hunger let him eat at home." Now we have shown that the Supper was an institution in the church and for the church, *and to be observed by none but church members.* Pedobaptists agree with us here.

"Dr. Griffin (Letter on Close Communion), says: "I agree with the advocates of close communion,"—"that we ought not to commune with those who are not baptized, and of course are not Church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table, while yet he refused to be baptized, I could not receive him; because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the Church."

Dr. Dwight, (Theol. v. iv. p. 365)—"It is an indispensable qualification for the ordinance, that the candidate for communion be a member of the visible Church of Christ, in full standing."

The next step we take is equally admissible, i. e. *That CHRISTIAN*

baptism is in every case, a condition to membership in the visible church of Christ.

The only question that can be raised upon this proposition is, "Can it be proved that the Apostles who composed the first church were baptized? Yes, most undoubtedly.

1. Did not John make ready a people prepared for the Lord? Yes.
2. How did he make them ready? By repentance, belief on Christ immediately to come, and **BAPTISM**.

3. Did not Jesus select the twelve from John's disciples, or that people prepared for him? *None will deny.*

4. Other evidence. Peter declared that one of the qualifications for the place of Judas was that he had been John's disciple. See Acts 1; 22.

5. Again. Paul in Romans 6th, says that we, (the early Christians and apostles of course included.) are buried with Christ by baptism" &c.

6. Did not Christ send them to baptize? Were they the administrators of an ordinance that they had never received themselves, (as some profess to be now, i. e. immerse others when they have never been immersed themselves?) It may be said that John was never immersed.—Grant it, but he was a proper administrator without baptism, for he was commissioned to go and baptize without it, but can any now offer this plea to excuse their conduct and disobedience to the institutions of Heaven? Has Christ, who is our lawgiver, given you the authority to immerse or baptize others until you, yourself, have been scripturally baptized?

Some affect to say, to avoid the force of the mode of John's baptism, that it was not christian. But was it not the baptism which Christ received? and is not Christ's baptism **CHRISTIAN**? If Christ's baptism be not christian, or Christ's, whose was it? Wesley's or Calvin's!!

All evangelical christians, (the Methodists excepted, who admit seekers,) regard baptism as an indispensable condition to church membership. Dr. Hibbard (Methodist) Christian Baptism p. 174. "In one principle the Baptist and Pedobaptist churches agree. They both agree in rejecting from the communion table and denying the rights of church fellowship to all who have not been baptized. *Valid baptism, they* (the Baptists) consider as essential to constitute visible church membership. THIS WE HOLD." Query. Why then do Methodists allow and invite seekers to come to the Supper? Mark the admission! The only thing that divides us, is, "What is essential to valid baptism?"

CHAPTER III.

All Pedobaptists agree with Baptists in the terms of the Supper. The terms of the Supper do not separate Christians—but baptism. Admission of Dr. Hibbard. A Christian Church briefly defined.

We have shown in the last chapter,

1st. That all christians agree with us that baptism is a church ordinance, and, therefore, none but members of Christ's church have a right to celebrate it, and that in a church capacity—as a church act.

2. That all agree with us that no one can become a member of Christ's

church, but by a credible profession of faith and valid baptism. The terms of the Lord's table do not separate christians, for in them we all agree, but the point of issue is, What constitutes christian baptism?— In proof of this we refer to Dr. Hibbard, as above.

WHAT THEN IS VALID BAPTISM?

With all proper deference to the opinions of others, we submit our own, and we trust, and know, that the candid enquirer after truth will give them a careful and deliberate examination.

Axiom 1. *Christian Baptism is an ordinance of a christian, or gospel Church.*

We mean by a gospel church, one constituted upon the principles, and having the organization, subjects and ordinances, of the Jerusalem church, which Christ constituted, and of which he was a member. *All will admit this.*

Axiom 1. Christian baptism can only be administered by a properly authorized officer of a *christian church*. Every candid man must admit this. For should Masons, or Sons of Temperance initiate their members by an immersion in water, and even in the name of the Trinity, would such immersions be recognized by any Christian Society as christian baptism? Do we consider the immersions of Mormons, or of Catholics, or even of Campbellites, as *christian baptisms*? By no means.— The reason is evident. They are not regarded as churches of Christ.

The first step we have to take is, to determine what constitutes a christian church, since nothing is baptism unless administered by an officer of such a church.

With the word of God before us we now lay down the *essential features*, without all of which, no society can be justly entitled to be called a church of Christ.

1. It must be a *voluntary association* of persons professing regeneration, and baptized upon that profession, and admitting no unregenerated person, adult or infant, to its ordinances, or fellowship.

2. It must have no temporal head, as bishops, conferences or Assemblies, and acknowledge no laws but those enacted by Christ and the apostles.

3. An *executive body only*, and its government, so far as men administer it, *republican*, or democratic, which was the government of the apostolic churches.

4. It must have preserved that form of doctrine, and the ordinances, once delivered.

5. It must never have shed the blood of saints, or human beings for conscience sake.

6. One or more of such churches must have existed from the days of the apostles until now, for prophecy declares when once set up, this kingdom was never to be destroyed, and Christ said the gates of hell should not prevail against it.

Any society wanting these essential features may be a religious body, but not a church of Christ, for his churches cannot differ from the pattern he drew for them, but are, and must be, everywhere, alike.

A society having different subjects, and human institutions, and law making powers, though all of its members were devout christians still, it

is no more entitled to be called a "Church of Christ" than a Bible or Temperance Society. As for existing sects, all cannot be true churches, for they are each antagonistic, one to another, and for this very reason they are not branches of the "Church of Christ" for all the branches of the same tree are of the same kind, while these branches are almost totally dissimilar, and of different nature and construction.

Which of the existing sects, is the Kingdom of Christ, is a question worthy the serious attention of every candid christian. Let such compare Moshiem, Benedict or Jones, with the Bible—scripture with history,—and he need not doubt.

If we are asked for the claims of baptist churches, we freely submit them, and we boldly and fearlessly ask every reader to examine them.—They are the only churches that answer the above description, for:

1. They are purely voluntary associations, composed of immersed believers **ONLY**.
2. They acknowledge no earthly head, and no human authority, and are *executive bodies, only*.
3. Their government so far as administered by man, is purely republican.
4. They have but two classes of officers, bishops, or elders, or presbyters or pastors, and deacons, elected by the suffrages of the members.
5. Their doctrines and ordinances are universally those of the New Testament, having but "*one baptism*," the immersion of a believer in water, and administering the Lord's Supper, to none but the properly baptized, and "*continuing steadfast in the apostles doctrine*."
6. They are opposed to all monarchies, oligarchies and arbitrary aristocracies, in church or State, and have been in all ages and countries the inflexible champions of equal rights and absolute liberty of conscience, for which they have been martyred by Pagan, Popes, and Protestants.
7. From the days of John the Baptist until the year 250, all the churches held the principles above, at which time there was a tendency towards an arbitrary aristocracy, such as is administered by Episcopilians, Presbyterians and Methodists, in which the clergy arrogates to itself the exclusive right to legislate for the churches. At this time those members who remained uncorrupted, repudiated the domination of these spiritual hierarchs, remained firm upon primitive principles and perpetuated themselves in the face of the fierce and bloody persecutions of a corrupt church and clergy. In the year 606 Popery absolute was established, when large armies were levied and employed to exterminate those christians, styled sometimes Donatists, Montanists, Paterines, Paulicans, Albigenses or Waldenses, &c., but always *anabaptists*.—From 606 until the 16th century, Papal Rome made her robes SCARLET, and herself "*drunken with the blood of Saints*," see Rev. 12. *Notice, these Saints of Revelation were pronounced anabaptists by their murderers!* Who were those saints? Not Pedobaptists, for all these societies were as yet in the embrace of Rome, and no pedobaptist society was in existence! The church of England was organized in the year 1534, the Presbyterian in 1541, Methodist in 1784, Cumberlandism and Campbellism are of but recent origin, and no church like *any one of the above* had an existence until the 15th century.

One thing is established clear as noonday, unless these saints were Baptists existing in the wilderness and mountain fastnesses of Europe from the 3d to the 16th century, Christ had no Church in the world; his kingdom was destroyed and the gates of hell did prevail against the church! Of all other existing sects, historians are able to give us the year and often the day of *their organization*, but Moshiem, the chief of historians, though himself a pedobaptist, frankly confesses that the history of the anabaptists is hid "in the remote depths of antiquity," and the popes of Rome were wont to anathematize them as the *oldest* and most incorrigible heretics in the world. In the opening of the Reformation they numbered eight hundred thousand. Large numbers, worn out with persecution, united with the Reformers, while a remnant still bowed not the knee to traditions, and were persecuted to blood by *Protestants!* See Moshiem, Benedict, Neander, Jones, Robinson. Baptists have been in all ages the conservators of human freedom, and the advocates of liberty of conscience, and foes to kings and *priestcraft*. Mr. Bancroft in his history of the United States vol. 2, page 459 says, "*The plebian sect of anabaptists, with greater consistency than Luther, applied the doctrine of the reformation, to the social relations of life and threatened an end to kingcraft, spiritual dominion, TITHES and VASSALAGE.* The party was TRODDEN UNDER FOOT, [by whom, reader, by whom? by those who seek to do it now, their pedobaptist brethren,] with *foul reproaches* [as they are now] and *arrogant scorn*, [as pedos affect to meet us now,] and its history is written in the *blood of myriads!*" "*Mr. Williams' colony is the witness that naturally the paths of the Baptists were the paths of freedom, pleasantness and peace.*" Finally, while the blood of saints has marked the history of every pedobaptist sect that ever had the power to shed blood, we proudly challenge the world to produce one instance where baptists ever shed blood or persecuted for conscience sake, and they have had the power in Rhode Island. They could not without forsaking their distinctive principles—for they have ever maintained in all countries, and ages, that no human authority can touch the religious rights, or by compulsion regulate the religious duties of, a human being, without usurping the prerogative of God, and violating human conscience. In all baptist churches, as in this republican government, every man is free, independent and equal; having an equal voice in its direction, the election of his officers and choice of his ministers, as well as in the reception and exclusion of members. They gave a Republican Government to America.

"The Baptists established in America, in the year 1636, a code of laws, "in which," says Judge Story, "we read for the first time, since Christianity ascended the throne of the Cæsars, the declaration that 'conscience should be free and men should not be punished for worshipping God in the way they were persuaded He required.'" From this declaration R. I. has never departed, and in it she has since been followed by all the United States. The purely republican principles embraced and practically exhibited in the government of the Baptist Churches, are familiar to the people of this great Republic.

"Will the reader allow me to introduce to his notice the following communication made to the Christian Watchman, several years ago, by the Rev. Dr. Fishback, of Lexington, Kentucky? It happily illustrates what has been stated in the above remarks:

From the Baptist Guardian, Richmond, Va.

"*Mr. Editor*,—The following circumstance which occurred in the State of Virginia, relative to Mr. Jefferson, was detailed to me by Elder Andrew Tribble, about six years ago, who since died when ninety-two or three years old. Andrew Tribble was the pastor of a small Baptist Church which held its monthly meetings a short distance from Mr. Jefferson's house, eight or ten years before the American Revolution. Mr. Jefferson attended the meetings of the Church for several months in succession, and after one of them, asked Elder Tribble to go home and dine with him, with which he complied.

Mr. Tribble asked Mr. Jefferson how he was pleased with the Church government. Mr. Jefferson replied that it had struck him with great force, and had interested him much; that he considered it the *only form of pure democracy that then existed in the world*, and had concluded that it would be the *best plan of government for the American Colonies*. This was several years before the Declaration of Independence. To what extent this practical exhibition of religious liberty and equality operated on Mr. Jefferson's mind, in forming his views and principles of religious and civil freedom, which were afterwards so ably exhibited, I will not say."—John's Baptism, by Fleming p. 5.

We freely admit that we do not regard Pedobaptist Societies as gospel churches, for the following reasons:

1. They have a different class of subjects, i. e. infants—seekers, and unconverted persons.
2. They have a different government, i. e. hierachal—and anti-republican, which claim and exercise legislative powers and where all executive power is taken from the people and vested in the clergy.
3. They have changed the ordinances of the church, as immersion to pouring and sprinkling, and administer them to a class of subjects forbidden by Christ, as infants, and seekers.
4. They were founded by men, more than 1500 years after Christ, Presbyterians claim Calvin as their founder, and Methodists boast of Wesley as the author of Methodism.

We would not be understood as denying that there are any christians in those societies,—we believe there are many—but though every member were as pious as Paul, still their societies, differing as they do from the model church at Jerusalem, cannot be recognized as gospel churches. The candid reader will see at once that we can receive no act of these societies for valid baptism, because no society but the Church of Christ, can administer it—and, also, the more clearly, that church fellowship, as is involved in celebrating the Supper, cannot exist between Baptist and Pedobaptist Societies, for no agreement or fellowship, can exist between organizations so radically different and antagonistic. For let it be borne in mind, that the Supper is not an individual but *a church act*. Churches fellowship each other, and not individuals, in the Supper.

It is seen, then, that *anti-gospel church organization*, is the first barrier that separates us from Pedobaptists, in celebrating the Supper.

The next is **BAPTISM**. We do not consider them as scripturally baptized—although they may be regenerated—for

1. They have not been baptized into a gospel church.
2. Nor by a properly authorized officer of a gospel church.
3. And, lastly, they did not set forth the *proper design*, in their baptism, —even though they were immersed.

We lay down an axiom:

1. The ordinances of the church, baptism and the Supper, are simply commemorative ordinances, consequently,

2. They were designed to represent some important facts. Therefore,

3. Unless these facts are represented, the action performed cannot be considered as the act Christ instituted, and therefore not christian.

4. The design is equally destroyed, if it is *perverted, added to, or taken from.*

To illustrate these positions, suppose a company of christians, should eat the Supper in commemoration of the death of Washington, would it be the Lord's Supper? Is the Mass of the Catholics, the Lord's Supper? No, for its design has been changed and perverted.

What are the facts of the gospel, which Christ intended to be commemorated in and by his church? Simply three,

1. That Christ died for our sins.

2. That he was buried, and

3. That he rose again the third day.*

What were the witnessing monuments he left on earth to bear record to these facts? Two external ones, and one internal one.

1. The blood of the Supper to bear witness to his death, by representing it, and,

2. The water of baptism, to his burial and resurrection, by representing them.

3. And the Spirit, to bear witness with our spirit, when we perform these and other acts of obedience, that we are born of God. See 1 John. v, 10.

What is the *act* of christian baptism designed to represent? is a question of the first importance,—and about which christians disagree.—Three designs are contended for,

1. Some modern Pedobaptists contend it represents purification—that baptize and purify are synonymous terms.

2. Other Pedobaptists contend, with equal zeal, that it is designed to represent the reception of the Spirit, improperly called the baptism of the Spirit.

3. While all Baptists, and nearly all Pedobaptists, until within the last fifty years, agree that it is designed to represent the burial and resurrection of Christ.

Now if we can show the first and second to be false, the last must be admitted. To be brief, it cannot mean to purify, since purification was performed some score of different ways, and with different elements, as blood, oil, &c. This proves too much, and is worse than nothing.

Nor can it represent the operation of the Spirit, falsely called baptism. Since that also is represented in some twelve or fifteen different ways, none of which, except two or three, would be taken for baptism by any one. This also proves too much and is good for nothing.

"WHAT IS THE DESIGN OF CHRISTIAN BAPTISM?"

We answer, To represent the burial and resurrection of Christ and in

* See 1 Cor. 150.

which act, we solemnly and openly put on Christ, taking upon us, as we do, the oath of allegiance to the Father, Son and Holy Spirit, as one God.

In proof of this we adduce the following, Romans 6; 3--6, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are *buried* with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father: even so we also should walk in newness of life. For if we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection: Col. 2; 12. "BURIED with him *in baptism*, wherein ye are also risen with him through the faith of the operation of God who hath raised him from the dead." Dr. Chalmers' (Presbyterian) comment upon this is in point: "Jesus Christ by his death underwent this sort of baptism,—even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We by being baptized into his death, are conceived to have made a similar translation; in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second, or new life."

The fact so clearly brought to view in Col. 2; 12; Rom. 6; 3; 5; also in 1 Cor. 15; 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? That is to represent the resurrection of the dead in their baptism, also in 1 Peter 3; 21. The like figure whereunto baptism doth also now save us () by the resurrection of Christ i. e. not the *Act*. but the thing figured in our baptism,—the resurrection of Christ saves us, for he rose again for our *justification*.

That in baptism there is an emblematical profession of faith in the death and resurrection of Christ, appears to have been, in the first ages universally understood and acknowledged.

IGNATIUS, says "Baptism was given to set forth the death of our Lord."

JUSTIN MARTYR, who lived in the year 140, says "We represent our Lord's sufferings and resurrection by baptism in a pool."

BASIL, "There is but one death for the world, and one resurrection from the dead, of which baptism is a type."

AMBROSE, "Baptism is a pledge and a figure of the resurrection."—The great master spirits of the Reformation add the weight of their testimony to the fact that baptism was intended to represent death and resurrection.

MARTIN LUTHER says, "That the minister dippeth the child into the water signifies death, that he again bringeth him out of it, signifieth life. So Paul explains it, (Rom. 6.) Being moved by this reason, I would have those that are to be baptized, to be entirely immersed as the word imports and the mystery signifies." See Luther's Minor Catechism.

It should be remembered that the great body of divines of every age except modern pedobaptists, agree, that baptism is commemorative of the burial and resurrection of Christ.

WITSIUS. "Immersion represents the death and burial of Christ, emersion out of water exhibits an image of His resurrection.

DR. R. NEWTON. Baptism was usually performed by dipping the whole body under water to represent the death, burial and resurrection of Christ together.

RICHARD BAXTER, known as the author of the "*Saint's Rest*."— "In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead to sin. They [your lusts] are dead and buried with him, for so your baptism signifies, in which you are put under the water, to signify and profess, that your old man is dead and buried. Note in Col. 2; 11, 12, 13; that the putting of the body under the water did signify our burial with Christ and the death or the putting off of our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament." But pedobaptists have now abandoned the primitive design altogether, and, consequently, destroyed the being of baptism.

To substantiate the same idea, Booth has produced some 80—all *pedobaptist divines* of the first class, who assert that baptism is immersion, symbolically representing the burial and resurrection of Christ. It does seem that every candid pedobaptist must, and will admit this. Unless those passages teach it, they are unmeaning, or beyond the comprehension of human intellects.

If, then, the design of christian baptism be the representation, in its act, of the burial and resurrection of Christ and a putting on of Christ before the world, and pledge to be his and to follow him,—then a few things are established beyond further dispute:

1. That there can be but ONE MODE, i. e. that of immersion in water.
2. There can be but one class of subjects—and that, professing believers—for no others can profess Christ—or put on Christ.

3. The immersions of pedobaptists are not christian baptisms, since they do not perform them with scriptural design—much less their sprinklings and pourings. Though the pedobaptist administrator has been immersed himself, and that by a baptist minister, still he is not a proper administrator, for,

1. He is not a legal officer in a gospel church.
2. He is teaching and practising human traditions and inventions, for the commandments of Christ and thus doing the latter away.
3. He baptizes his subjects into a human organization—and not into the fold as Christ made it.
4. He does not administer immersion with the proper design, or why then does he sprinkle, and pour, and call it christian baptism?

CHAPTER IV.

Argument for immersion from the import of the word "baptizo." Dr. Beecher's admission,—testimony of the Lexicons,—admission of learned pedobaptists.

Since baptism is to settle the question of communion, we must devote a chapter to its discussion.

Baptists have often been called upon to find the word *immersion* in the New Testament, and have been sneered at when they have replied that

immersion is in every place where baptism is, and if the translators of the Bible, who were pedobaptists, had been faithful to the truth and God's Word, they would have so translated it, but when they found that if they translated "*Baptizo*," they would give the Baptists the advantage, they left it *untranslated*. The testimony of Dr. E. Beecher, (Presbyterian,) author of a late work on baptism, p. 5.

"At the time of the translation of the Bible, a controversy had arisen as it regards the import of the word, so that, although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning, without seeming to take sides in the controversy then pending.

"Accordingly, in order to take neither side, they did not attempt to give the sense of the term in a significant English word, but merely transferred the word *Bαπτίζω*, with a slight alteration of termination, to our language. The consequence was that it did not exhibit its *original significancy* to the mind of the English reader, or indeed **ANY significancy**, except what was derived from its application to designate an external visible rite."

What then is the definition of the term *Baptize*.

TESTIMONY OF THE LEXICONS.

1. Henricus Stephanus, Dictionary, A. D. 1572. *Baptizo*, to dip or immerse, as we dip things, for the purpose of dyeing them.

2. Scapula, (A. D. 1579,) *Baptizo*, to dip, to immerse or overwhelm, [by consequence] to wash, to cleanse, [since these are done by immersing.]

3. Pasor's Lexicon, A. D. 2650, *Bapto* and *Baptizo* to dip, to immerse, to dye, since it is done by immersing.

4. Wilson's Christian Dictionary, A. D. 1678, to dip into water, or to plunge one into water.

5. The Thesaurus of Robertson, A. D. 1676, (said to be the most complete in the world.) *Baptizo*, to immerse, to wash, [i. e. by consequence.]

6. Scurivilins Lexicon, 12th London edition, A. D. 1638. *Baptizo*, to immerse, to wash.*

7. Dr. W. Young. *Baptizo*, to dip all over, to wash, to baptize.

8. Richardson's Lexicon, esteemed at the time the most valuable ever published. *Baptizo*, to dip or merge in water, to sink, to plunge, to immerse.

9. John Jones. *Baptizo*, I plunge, I plunge in water, I bury, I overwhelm.

10. Peckering's Lexicon. *Baptizo*, to dip, immerse, plunge, sink.

11. Parkhanst's Lexicon. *Baptizo*, first and primarily means to dip, immerse or plunge in water.

12. Greenfield. *Baptizo*, to immerse, immerge, submerge, sink.

13. Bretschneider, said to be the most critical lexicographer of the

* We would apprise our readers that one or two of the later editions of this author, as some others, have been corrupted by Pedobaptists for the support of sprinkling, for instance Scrivilius in his 12th edition, 1738, he gives *Baptizo* only two meanings, *mergo* and *lavō*, i. e. to dip and to bathe. but four new editions have been added since his death, and they render it by *five or six Latin words, that have each as many different meanings!* This demonstrates intentional corruption, somewhere!

New Testament, affirms that an entire immersion belongs to the nature of baptism.

14. Bass. Baptizo, to dip, immerse, to plunge in water, to bathe ones self, &c.

15. Stokius' Lexicon. Baptizo, it properly means to dip or immerse in water.

16. Bailey's Lexicon. Baptizo, to immerse.

17. Butterworth. Baptizo, to dip, immerse or plunge.

18. J. Ash's Lexicon, A. D. 1775, London. Baptizo, to plunge, to overwhelm.

19. Ewing's Dictionary. In its primary and radical sense, to cover with water.

20. We close this with Liddell & Scott's Lexicon, London, 1848, it being the latest Greek lexicon published. That Lexicon, (London edition.) gives only to dip, to dip under, to bathe. Mr. Drizzler, the American Editor added, to pour upon, which so called down the criticism of authors upon him, that he promises the English authors to suppress that meaning in his next edition!!!

We now appeal to the testimony of a few of the *host* of learned pedobaptist scholars, D. D.'s and critics:

John Calvin. The word baptizo signifies to immerse and the rite of immersion was observed by the ancient church. Inst. Lib. 5. chap. 15. §2.

Martin Luther. Baptism is a Greek word and may be translated immersion, as when we immerse something in water, that it may be wholly covered."

The author of the Free Inquiry respecting Baptism, Leipsic, 1802.—"Baptism is perfectly identical with our word immersion or submersion, (tauchen oder untertanchen). If immersion under water is for the purpose of cleansing or washing, then the word means cleansing or washing,"—p. 7. Again, "The baptism of John and that of the apostles were performed in precisely the same way; that is, the candidate was completely immersed under water." Speaking of Rom. vi. 4, and Gal. iii. 27, he says: "What becomes of all these beautiful images, when, as at the present day, baptism is administered by pouring or sprinkling?"—p. 36.

Professor Lange, on Infant Baptism, 1834, p. 81.—"Baptism in the apostolic age was a proper baptism,—the immersion of the body in water." "As Christ died, so we die (to sin) with him in baptism. The body is as it were, buried under water—is dead with Christ; the plunging under water represents death, and rising out of it the resurrection to a new life. A more striking symbol could not be chosen."

Bloomfield, in his Critical Digest on Rom. vi. 4.—"There is here plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmuller, that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism."

Neander, in his letter to Judd,—"As to your question on the original rite of baptism, there can be no doubt whatever, that, in the primitive times, it was performed by immersion, to signify a complete immersion

into the new principle of the divine life which was to be imparted by the Messiah."

Edinburgh Ency.—"In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped into a river or vessel, with the words which Christ had ordered, and, to express more fully his change of character, generally assumed a new name. The immersion of the whole body was omitted only in the case of the sick, who could not leave their beds. In this case sprinkling was substituted, which was called clinic baptism. The Greek church, as well as the schismatics in the East, retained the custom of immersing the whole body; but the Western church adopted, in the *thirteenth century*, the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists excepted."

Prof. Stuart says, "We are left in NO DOUBT as to the more generally received usage of the christian church down to a period of several centuries after the apostolic age. They plainly construed baptizo in the New Testament as signifying immersion, and it would hardly seem to be capable of denial, that the Greek fathers and Latin ones, who were familiar with the Greek, understood the usual import of the word."—Again he says, "The man who denies that immersion was practised in the primitive church for several centuries after the apostles, must profess great want of candor, or be unacquainted with church history. It is a thing made out. So indeed ALL the writers who have examined the subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."

We close with the testimony of pedobaptists, with that of Dr. C. Anthoⁿ, (Episcopalian,) Professor of Languages in Columbia College, N. Y. author of a series of classical text books, used in almost every School and College in the Union, and esteemed one of the best Greek scholars in this country. I give the whole correspondence. Dr. Spring it seems was anxious to overcome Dr. P's doubts about sprinkling and get him to join his church, it may be.

No 1 BOND STREET, New York, March 23, 1843.

PROFESSOR CHARLES ANTHON:

In conversation with Dr. Spring, last evening, he stated that in the original, the word Baptism, which we find in the New Testament, has no definite or distinct meaning—that it means to immerse, sprinkle, pour, and has a variety of other meanings—as much the one as the other; and that every scholar knows it; that it was the only word that could have been selected by our Saviour, having such a variety, as to suit every one's views and purposes. May I ask you if your knowledge of the language from which the word was taken has led you to the same conclusion? And may I beg of you to let the deep interest I take in the subject plead my apology.

I have the honor to be, with great respect,

Most respectfully yours,

E. PARMLY.

COLUMBIA COLLEGE, March 27, 1843.

DR. PARMLY:

My Dear Sir,—There is no authority whatever for the singular re-

mark made by the Rev. Dr. Spring, relative to the force of Baptizo.—The primary meaning of the word is to dip or immerse; and its secondary meanings, if ever it had any, all refer, in some way or other, to the same leading idea. Sprinkling, &c. are entirely out of the question. I have delayed answering your letter in the hope that you would call and favor me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have here written will answer your purpose.

Yours truly,

CHARLES ANTHON.

Let this decision of Dr. Anthon be borne in mind. He is one of the first scholars in the world. He is himself a pedobaptist, and he had the criticisms of all scholars for 600 years before him.

3. The argument drawn from the New Testament baptisms. John took the multitude to the largest stream in Judea, to Jordan—and when he preached to another tribe, he went to Enon because there was much water. Philip and the Eunuch drove on until they came to a certain water, from which we infer a considerable body—or a stream well known, of which there were two going down to Gaza. If a few drops were sufficient, would John have resorted to Jordan or Enon, or Philip taken the Eunuch down INTO the water.

4. The argument from the positive declaration of scripture in the descriptions of baptisms. John baptized "in Jordan" and "in the river of Jordan, Mark 1, "Jesus went up straightway out of the water," Matt. 3, "Philip and the Eunuch went down into the water, and came up out of it." We are buried with him by baptism, and we are planted in the likeness of his death, &c.

5. The argument drawn from the figurative sense of baptism,

- (1.) The overwhelming sufferings of Christ are called baptism.
- (2.) Israel was baptized in the Red Sea. (3.) Putting the disciples under the influence of the Holy Ghost is called baptism.

In fine, no man of common sense who can read, need be in the least doubt as to the mode of baptism, and he never would be, unless misled by those already in error, whose prejudices and biases are too strong to allow them the proper use of their judgment and reason. No man, woman or child, from reading the New Testament without note or prompter in hand, would any more get the idea of pouring or sprinkling for christian baptism, than of cataracts in the moon, or that babes and sucklings should be christened!

We are now ready to answer the question in full, what constitutes christian baptism? We say 1st, a proper subject—a believer.

2. A proper design—the representation of the burial and resurrection of Christ.

3. A proper mode or action—immersion and emersion.

4. We now add a proper administrator—he must be himself a believer and properly baptized—and acting for a gospel church.

Can a man give what he himself has not? Is that man who teaches and practices the inventions of men as of equal validity with the institutions of God, a fit man to baptize? But above all, what follower of Christ would submit to be immersed by a man who could revile and ridicule immersion, and denounce it as unscriptural and *indecent* and yet willing to perform it in the name of his God? Reader, are you a pedobap-

tist? Will you read the preceding chapters once more before you lay them down and then answer a few questions,

1. Have not Baptists in all ages agreed upon one mode of Baptism, and that immersion?
 2. Have not pedobaptists always been, and are they not now, in disagreement about what mode to adopt?
 3. Are not their theories conflicting?
 4. Is there a denomination or Christian sect in the world, that would reject you on account of your Baptism, if you had been immersed with the proper design? Do they not all acknowledge the validity of immersion—while they disagree about all others?
-

CHAPTER V.

Recapitulation of the argument in favor of close communion. Baptists only observe the original terms of the Supper. Baptists cannot scripturally or consistently invite Pedobaptists, either as individuals or churches, to the Lord's Supper.

We would here briefly recapitulate our argument:

1. All admit that christian baptism is an ordinance of the church, instituted in the church and to be administered by the church as a church act.

2. All admit that no one has a right to the Supper as a member of the church, until he has been scripturally baptized, that is baptized as Christ commanded and with the design he affixed. So far, baptists and pedobaptists agree, but what constitutes valid christian baptism, is the question of difference. And not this, for all agree, (unless now and then an old Presbyterian,) with us, that immersion of a believer in water, in representation of the burial and resurrection of Christ, is *valid christian baptism*—while they claim that either pouring or sprinkling may do as well, which we deny, as there is but “one baptism” or immersion, else there would be *several different designs*.

3. Now, all will see that baptism is immersion, as we have proved in the last chapter, by five conclusive arguments,

1. From the *design* of baptism.
2. From the Lexicons.
3. From the admission of learned pedobaptists.
4. From the positive declaration of the scripture.
5. From figurative baptisms.

Now if the question turns on a valid baptism, as Dr. Hibbard admits, pedobaptists are not baptized, and baptists are right in not inviting pedobaptists to the Lord's table. Since, though they may be good christians, **THEY ARE ALL UNBAPTIZED** and we only practice upon their own principles, and forbid all unbaptized persons to take the Supper. Thus, you see, we cannot scripturally, or consistently eat with them as *individuals*. That we are consistent our most violent opposers, have been forced to admit. We appeal to Dr. Hibbard, Christian Baptism, p. 174:

It is evident that according to our views of baptism, we can admit them to our communion; but with their views of baptism, it is equally evident, they can

never reciprocate the courtesy. And the charge of *close communion* is no more applicable to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles as it is with any other Protestant churches, so far, I mean, as the present subject is concerned: i. e., it is determined by valid baptism."

Nor can we either scripturally or consistently fellowship their Societies and recognize them as proper gospel churches, which we would do if we invited them to unite with our churches, in the celebration of the Supper, *for this is a church act, and does not involve individual, or christian, but merely church fellowship.*

Now we appeal to the good sense of our reader. Are Lutheran, Catholic, Episcopalian, Methodist, and all the varieties of Presbyterian, Campbellite and Baptist organizations, all different from, and antagonistic to, each other,—are they all the churches, or the branches of the visible church of Christ? Is the house of God thus divided against itself? Is the church of God, the pillar or ground of the truth, thus rent? Then will it fall—and Christ is a false teacher. We assert, what every christian must admit, that none of all these, can claim to be the church of Christ, but those that conform to the Jerusalem, the MODEL, PATTERN Church. To be like that, they must lay aside their clerico—hierarchical government, and allow their members equal rights and suffrage with the ministers. They must restore baptism to its primitive ACTION and SIGNIFICANCY. They must repudiate the baptism of infants, and deny to infants and seekers membership, for any length of time in the church. They must no longer recognize three grades of officers in the church, but only two, pastors and deacons,—who are only equal to their brethren in power. They must restore the Supper of the Lord to its place, and guard it by the original terms,—all this before we can regard them as churches of Christ in gospel order.

We hope that the position of Baptists upon this subject is understood. In denying the Supper to Pedobaptist Societies, we declare to the world, that we do not fellowship them as *regular gospel churches*, but we do not say, by so doing, that any of their members are not christians. We do not say but that they have *gladly received the word*, but we do say that they have *not continued steadfastly in the apostolic doctrine and fellowship*. We unchurch—but not unchristianize them. Will our reader now turn back and read the first chapter. When the Son of Temperance denies admission into his Division to a Mason, he does not, by that act, say that the Mason is not a temperate or a moral man, but he does deny that Masonic Lodges are Divisions of the Sons of Temperance, and what Mason ever thought of thinking hard of the Sons on that account? Why, because the Mason sees the propriety of it. Will the day never come when Pedobaptists also, will learn and love to do us justice. Why do not they receive the Quakers, to their table? Do not they regard them as christians. Yes, but simply because they have not been baptized. Why condemn us for doing what they do themselves?

CHAPTER VI.

The Pedobaptist sects have no communion or fellowship with each other. Pedobaptists are not open communionists.

Having vindicated baptists from the charge of illiberality, in the obser-

vance of the Lord's Supper, we propose to show that all the noise, and hue and cry about close communion is mere *cant*—intended only to prejudice the people against Baptists. We will prove this from the fact that pedobaptist sects have no fellowship for each other, nor do they practice open communion, *nor is there is such a thing in the known world!*

Let the reader bear in mind that Fellowship, means agreement, unity, society, and that communion, means *agreement*, and when applied to churches, it means agreement in faith and doctrine. It then remains for us to show, that between the different pedobaptists sects there is no AGREEMENT, unity or fellowship.

1. There can be no fellowship for each other's organizations or governments. Because they are radically unlike, *opposite* and *antagonistic*. The government of the Presbyterian Societies, is Presbyterial, or governed by Presbyteries, while that of the Methodist is Episcopal, or governed by bishops,—they are dissimilar, and between opposites there can be no agreement.

2. The doctrines of the two are unlike, and some of them radically opposed. What agreement or unity is there between the doctrines of Calvin and those of Armenius. Do Methodists hold Calvin's doctrines of eternal, unconditional election and reprobation? or do Presbyterians hold to the free-will-ism, and apostacy of Methodism, saying nothing of the admission of seekers into the church, and to the Supper, and class and band meetings &c. Is it not a fact that a most bitter warfare has been maintained between the leaders of these two sister denominations from the days of Calvin and Wesley, until the present time?—And is there not now a most deadly warfare waged between Methodists and Presbyterians in the three sections of this State, and the whole Union itself? In proof of our position, we copy the following extracts from a series of articles entitled “the Great Iron Wheel,” published in the Calvinistic Magazine, published in Abingdon Va. and afterwards republished in Philadelphia, and endorsed by the leading professors at Princeton. The writer first shows that the “class and band meetings” of Methodism are in principle what the Romish confessionals are. We will now notice two other points of resemblance:

“1. *The conscience is hardened by it.* We have often remarked a peculiar insensibility, as a characteristic of the Methodist common mass—a peculiar insensibility to moral integrity of character. We have not dropped this sentence in hasty writing. We say deliberately—it is so—it is so—wide and deep.” (Can the Methodist mass fellowship Presbyterians with this sentiment in their mouths?)

“2. *The class meeting system, like the Roman confessional, leads to submission to priestly control.* “The submission of Methodists to their ministry, is, even now, lamentable and astounding.”

“They submit to their immense itinerancy being quartered upon them like an army of soldiers, without any will of their own, whether they shall come, or stay, or go. They submit to be controlled in their reading, so that there is a virtual censorship of the press over them. They are drilled to believe that it is right to hate with personal, private malignity, every man who speaks against Methodism: and to propagate against him any and every hearsay gabble that may create odium, as lawful defence of Methodism. **METHODISM IS TO BE SUSTAINED**,—and the end sanctifies the means. *This is the identical spirit of Rome.* But, like causes,

must produce like effects. The Methodist ministry, in its class-meeting system, is *Rome and its confessional*, and, **LIKE PRIESTS LIKE PEOPLE.**

(This is the light in which Presbyterians regard their dear sister Methodist churches!)

1. "The class meeting system tends to make a Pharisee of the christian." For, when the truly religious Methodist reveals his experience every week, in which his progressive sanctification is disclosed to the class, his brethren, of course, must think well of him. And he must, notwithstanding his humility, think well of himself. Such a man will have little, peradventure, of sin in his own opinion to confess in the open class, if any in the more secret band. What next? Why he becomes more and more confirmed in good opinion of himself, as he reaches a higher sanctification every week—while the brethren will be the more impressed by his humble look and honed relations of his triumphs over the flesh and Satan. What results from all this? Why, the man is made a Pharisee. For, no man can tell every week in public class meeting his supposed growth in grace, his joys and raptures, and see eyes swimming in exultation, and gazing upon him in fanatical or real religious sympathy—no man can pass through such secret, insidious flattery, without spiritual pride. The poor man could not help being a Pharisee, even if his whole religious training did not tend that way. As it is, there is no help for him. Every body sees it, even as he walks along the street. There is an air about him not to be mistaken, as far as you recognize him. He has enlarged his borders, and made broad his spiritual phylacteries, even if he has laid aside the standing collar and rounded front. You see it as he smiles upon you, and talks with you by the way. As he reveals what he thinks of you, and what he thinks of himself, his heart speaks out—"God I thank thee I am not as other men." No. The class meeting never did, and never can improve christian character. It always has, and always will injure the piety of the good man. The laws of human nature, however improved by grace, decide the question. And facts, every where, in all the life of Methodism, sustain the opinion expressed, as on a rock.

2. The results of the class meeting are, if possible, still worse upon the seeker, and mere professor of religion.

In the third number the writer proceeds to prove 1. "Methodism is a great money power."

That Methodist preachers have practiced a gross usurpation in regard to the property of the Methodist people. Can Presbyterians then fellowship Methodist preachers?

"Methodist preachers have it in their power to control the business of the Methodist people to a great, an alarming extent.

"The tendency of Methodism has ever been to swell its members, with or without piety."

"The ministry in the Methodist church may be sought by worldly men for the loaves and fishes in the church and in the world. Methodism is a dangerous power to the piety and peace of the community."

"(4.)—We learn from our subject why the tendency of Methodism has ever been to swell its numbers, with, or without piety.

"(5.)—The subject before us, shows, why the ministry in the Methodist Episcopal church may be sought by worldly men, for the loaves and fishes in the church and in the world.

Finally—Methodism in this aspect, as well as in others, is a dangerous power to the piety and peace of the community.

The facts we have exhibited are startling. Methodism is a huge trading company,—its preachers have immense capital usurped from their people,—they can constrain the people to submission by title deeds they hold for all the church real estate,—and they may bind them by terrors of salvation, to buy and sell at their

bidding. Thus they have the machinery, spiritual and temporal, to enlarge to overshadowing power their numbers and wealth. Is not this money power, held by men utterly irresponsible, dangerous to piety? Once more;—Methodism cultivates the fanaticism of human nature, and the money-seeking and power-loving energies of the fallen man, *exactly as Rome has ever done*. Is not this church, then, dangerous to the peace of the community? Who says this? Answer.—All christian denominations in the United States *say this*. Methodist writers, themselves, have *said this*. They, themselves, have written it,—that the *itineracy is rapidly tending to monarchy and Romanism in our country!* Shall we fear Rome? And shall we not watch Methodism? Look! Roman Catholicism may be compared to some huge Boa Constrictor serpent, which, terribly scorched by the flames of a burning forest, has dragged its bloated mass into our green fields. We gaze, and assail, in alarm, the dying folds of the monster. But shall we cherish the young Anaconda, which has crawled from the same den? Shall we destroy Rome, and cherish Methodism?

We solemnly call upon the thinking men of our land to understand this power, and speak out against it. We call to the Pulpit, the Bench, the Bar. We call to the people. Look! You have been told that Romanism is like that wave, rolling back to the ocean. Look! it is coming again from the abyss. Methodism is heaving up another wave of death. You see it, in the distance—swelling, and glittering in light. Wake up, and all is well."

We now ask our readers what fellowship can Presbyterians have for Methodist people, preachers, or discipline, regarding Methodism and its influences in the above light? Is it a feast of fat things, a feast of wine on the lees well refined, when they set down to the table of the Lord, with this, their *sister anaconda* of Methodism, and eat and drink with it, in token of christian love and fellowship for it? And yet this is the communion of which they boast, and which is dearer to many than the observance of the laws of Christ, and how many are induced to turn their backs upon the close communion baptists, that they may occasionally set down and eat with those who look upon them as young "anacondas!"

But this is not all. In a late pamphlet discussion between Mr. Graves, Presbyterian preacher, of Trenton, Tenn. and Mr. McFarland, Methodist. Mr. G. charges Mr. Wesley, the father of Methodism, with being

1. A **DESPOT**, anti-republican and opposed to the Colonies in the Revolutionary struggle.
2. That he was guilty of *forgery*.

3. That Methodists were all tories in the revolution, and 4th that the Methodist clergy are a set of swindlers—sucking the hearts blood of their flock.

What feeling may we suppose Methodists entertain towards this, their sister church, the Presbyterians? Why, the only real communion between them, is agreement that each other's societies are despotic and anti-republican, unfit for freemen, and that each other's doctrines are dangerous to immortal souls, and the existence of each, destructive to the peace and welfare of society!!

Mr. McFarland, in return, declares that *Calvinism originated in hell.*"

Nor is Mr. McFarland alone in this belief. Examine the files of the Christian Advocate of this city, for the past five or ten years and you will find it the sentiment of its editor. (Can Methodism fellowship the doctrines of Presbyterians, then?) and that Methodists are going to blow Genevis-ism [i. e. Presbyterianism] into oblivion. Mr. McF. declares that the fires of Smithfield still burn in the bosom of Presbyterians!—

that they are intolerant but are resisted by the power of civil liberty."—

We quote a short extract:

"We say to all these men that candor and consistency have some claims upon them. We can bear to be called Jesuits, despots, usurpers, blasphemers and liars, and the like, by those who believe us to be such; but we cannot endure that they should call us brethren at the same time. We are too strongly reminded of a certain interview between Joab and Abner, in which the former addressed the latter, with, "art thou in health my brother? And he smote him under the fifth rib."

This is not simply an individual opinion, or controversy. Mr. McF. lets us know that he is directed by his presiding elder to blow Genevaism into oblivion, and the Methodist paper here defends him, and the Presbyterian Mr. Graves, so it is a church and not an individual quarrel. Now, we ask the candid reader, what fellowship can there be—what communion does there exist between Methodists and Presbyterians? Do they fellowship each other as sister churches? Do they fellowship each other's doctrines or practices. Is there not as much fellowship between Baptist and Pedobaptists as between Pedobaptists themselves? And do you not believe that Pedobaptists have more fellowship for Baptist churches and doctrines, than the different Pedobaptist Societies have for each other? They find no fault with our form of government, or with our doctrines—only—we have but one baptism, and suffer none to come to the Supper but those whom we deem to have been scripturally baptized. And this they call illiberal! Let us look into this matter a little further.

Are they open communionists themselves, in principle or practice?

Do Episcopalians ever go to the table of other pedobaptist sects, and receive the bread and wine from the hands of their ministers? Never, for they do not consider any but Episcopal ministers authorized to administer the ordinance. No open communionist here, then.

Did not the Old School General Assembly, refuse to accept the invitation of the New School Assembly, to unite with them in the observance of the Supper, in the year 1845, when those two bodies met in Philadelphia. The O. S. Assembly did refuse, upon the ground that they had excluded the N. S. party, and were not in fellowship with them, for said they, if we fellowship them, why did we exclude them? And for the same reason, what fellowship can O. S. Presbyterians have for the Cumberlands, whom they cut off? If Cumberland Presbyterians fellowship the Old School, why did they leave them? There exists no true fellowship between any of these in practice, for how seldom do the ministers and leading men of these societies, visit each other's communion? Hardly ever, and the laity, but seldom. A conversation was related to us that occurred but a few weeks since. A lady in Alabama, whose parents were baptists, united with a pedobaptist society. She was asked her reason. She said she was a baptist in principle, but she could not debar herself the privilege of communing with other denominations.—This she prized, as first among religious privileges. The brother asked her, how often, during the many years she had been a member, she thought she had enjoyed this privilege. After a few moments consideration, confessed, that she believed she never had ONCE, as yet! Comment is unnecessary.

But the leaders of those churches are opposed to the principle of free

communion, and it is a growing sentiment, and must ultimately be abandoned and universally repudiated.

"A distinguished pedobaptist writer in a neighboring State, under date Jan. 12, 1849 (see Prot. & Herald) expresses himself in the following language:—"For the last twenty years or more I do not recollect having entertained a doubt that the opening of the doors of our communion to all of what is denominated evangelical churches is erroneous, that it will either be changed, or lead to errors of a still more serious nature, containing in itself essentially an indifference to sound religious principle and practice, though slow in its development."

"I am fully aware that my views on this subject are esteemed very illiberal.—This is the *argumentum ad invidiam* which, with many, weighs heavier than a thousand others. I have, however, always been happy to consider them *liberal to truth and sincerity in the truth.*"

See Union Evangelist, and Presbyterian Advocate, 1820, vol. ii. pp. 96—99.

"The Committee on Bills and Overtures, to whom was referred the question, "Is it proper that there should be inter-communication between Presbyterians and those denominations who hold *Arminian sentiments?*"* presented the following report, which was adopted:—

"That after giving it all the attention which the importance of the subject demands, they are of the opinion that for Presbyterians to hold communion in sealing ordinances with those who deny the doctrines of grace, through the blood of Christ, &c. is highly prejudicial to the truth as it is in Jesus. Nor can such inter-communication answer any valuable purpose to those who practise it, as *two cannot walk together unless they are agreed.* Yet, as there are persons who have received distorted views of the doctrines of grace, who notwithstanding admit these doctrines *in fact*, although they are prejudiced against the *terms* generally used in the discussion of these subjects, your committee are of the opinion that if any such manifest a desire to hold communion with us, that, after having conversed with them and received satisfaction on these and other points *on which their church and ours disagree*, and having obtained satisfactory evidence of their piety, charity requires they should be admitted to occasional intercommunion."

"Communion is not to be withheld; certainly not, this would be illiberal sectarian bigotry. Should any manifest a desire to be received, let them be so, IF they believe in the doctrines of grace; IF, when examined,—for they *must first* be examined—it appears that they *have renounced their own, and embraced Presbyterian doctrine;* and IF they shall give satisfactory evidences of their piety; then they should be admitted: not to *habitual*, but "*to occasional intercommunion.*" This is one specimen of Pedobaptist *open communion*, as regulated, not by the false glare of pulpit declamation, but by the sober deliberations of synodical gravity.

"As a further illustration of our inquiry, we will introduce another similar proceeding. See Extracts from Synodical Records, 1832, as above, vol. iii, p. 240.—The committee on a former resolution of Synod, on the subject of intercommunion, reported. The report was adopted, and is as follows, viz—

"The committee are of opinion that for Presbyterians to hold communion in sealing ordinances with those who belong to churches holding *doctrines contrary to our standards*, is incompatible with the purity and peace of the church, and highly prejudicial to the truth as it is in Jesus. Nor can such communions answer any valuable purpose, &c. In accordance with these views your committee are of opinion that the practice of inviting to the communion all who are in good standing in their own churches, is calculated to do much evil, and should not be continued; while every Church Session is, however, left at liberty to admit to occasional communion members of other denominations, *after having conversed with them, and received satisfaction of their soundness in the faith, and christian practice!!!*" Is this open communion?"—Howell.

* Methodists.

Might we not also show that Pedobaptists are more close, in communion, than Baptists, or even the scriptures justify?

Are not the thousands of their baptized children, members of their churches, in regular standing? So all their standards teach. Do they allow them to come to the Supper? What, debar from their table thousands of their own members, in good standing? Is not this illiberal and close with a witness? Is it not also transcending the teachings of the Word, for does not that teach us, that it is the duty of every member of Christ's church, in good standing, to join in celebrating his death in the Supper? How dare Pedobaptists, then, debar thousands of their members from the sacred table,—if indeed they are members! If not members, why baptize them and teach that they are? A great sin is involved somewhere. If they are members, it is sinful to *deny them the Supper*, if they are not, it is sinful to *BAPTIZE* them.

Methodists make a great ado about close communion in Baptists, and yet their discipline virtually enjoins it. We say boldly, **THERE IS NOT A METHODIST MINISTER WHO CAN INVITE ANY BUT METHODISTS TO THEIR SUPPER IF HE FOLLOWS THE INSTRUCTIONS GIVEN HIM IN HIS DISCIPLINE!** and not more than three times into the love feasts. Read in Discipline p. 73.

Ques. 4 How often shall we permit strangers to be present at our love-feasts?

Ans. Let them be admitted with the utmost caution; and the same person on no account above twice or thrice, unless he becomes a member."

So much for the love feasts—an affair of their own creation—they are even close in this. The rules for the Supper are on p. 76.

Quest. Are there any directions to be given concerning the administration of the Lord's supper?

Ans. 1. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting.

2. Let no person that is not a member of our Church be admitted to the communion without examination, and some token given by an elder or deacon.

3. No person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our church."

Mark the condition, "no person that is not a member of our church, be admitted to the communion without *examination*, and some *TOKEN* given." Why this *examination*? Simply to be sure, that none but Methodists, or those who believe in Methodism eat, for read the 3d sect.—Mark, if a person applies for admission to the Supper, he must be examined to see if he is guilty of any practice for which they would exclude one of their own members, if so *he is not to be admitted*!

Now let us see to whom of their own members they are to give no tickets:

Quest. Should we insist on the rules concerning dress?

Ans. By all means. This is no time to give encouragement to superfluities of apparel. Therefore receive none into the Church till they have left off superfluous ornaments. In order to this, 1. Let every one who has charge of a circuit or station read Mr. Wesley's Thoughts upon Dress, at least once a year in every society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case; better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings."

Then members of their churches, must *dress* according to the discipline, or they, 'cant get tickets to the Methodist Supper! Is not this a little closer than Baptists are?

But we must *believe* as Methodists do, or we can't get a "token" to their table! See Discipline p. 97.

3. If a member of our Church shall be clearly convicted of endeavoring to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, such persons so offending shall be first reprimanded by the senior minister or preacher of his circuit, and, if he persist in such pernicious practices, he shall be expelled from the Church."

Now would not Methodists expel one of their members, for writing about them, as the editors of the Calvinistic Magazine, or Mr. A. T. Graves, or as we have in this Tract, think you? Most certainly. Do not the majority of Presbyterians agree with the editor of the Magazine, and Mr. Graves, and the majority of Baptists with what we have written? Doubtless, then, Methodists would exclude, if not all, the large majority of Baptists and Presbyterians from the Society, and could they give us a token, then, to their communion table? What does their law say, "No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church." Are we not cut off? Yet this is Methodist open communionism, and they say that Baptists are illiberal and narrow contracted!!

But we have yet to show that there is no such thing as open, free or unrestricted communion in the world.

Let us go into Broadway New York, charter the street, eleven miles long, and spread the Table for the Supper. Let some one of the most bitter abusers of "close communion Baptists" take the head and make the speech commonly made at the table of the Pedobaptists, "Brethren and sisters, we are once more permitted to assemble around the table of our Lord to commemorate his dying love, and to *commune with each other* in christian love and fellowship. But this is not *our* table, it is the Lord's, and we invite all who love the Lord Jesus, to come and eat. We rejoice and thank God, that *we* are not like some who *profess* to be christians, and yet deny the Lord's bread, to the Lord's children,—say to their brethren—"stand back, we are holier than you." We say, we thank God that we are delivered from such a spirit of bigotry, illiberality and narrow contractedness. Where the Spirit of the Lord is, there is LIBERTY, [liberty to abuse Baptists, we suppose,] and this liberty we offer to all who profess to love God. We all expect to eat together in Heaven, and WE are willing to express our christian regard for each other at his table here. We do not dare to unchristianize professed lovers of God, in debaring them from the table, as some do, who are destitute of the spirit and temper of christianity. It is not for us to say who is and who is not a christian, it is none of our concern, let every man examine himself and so let him eat, and we say in conclusion, It is the Lord's table, and we are no close communionists, (and no one can be, and have the Spirit of Christ,) we ask all who love God to come and let us testify our love for him, and each other, around his table." Here come forward the Pope and some hundreds of drunken Catholics, all members in good standing, and take the first place, next comes Dr. Pusey and his church, and here Unitarians, Universalists, Methodists of all kinds, and Presbyterians, some dozen sorts, Joe Smith and his Latter day saints, and Quakers and Socialists, &c., &c. The Baptists are observed to stand back. The administrator says, "I see some who call themselves chris-

tians refuse to come to the Lord's table, they stand aloof from us, as though they considered themselves better. They alone mar the harmony and peace of the christian world. All christians would be together, but for them, (turning to the communicants,) do you not see if you should unite with them, you would be debarred the unspeakable pleasure you enjoy this day, of communing with all *your brethren*, in the sister branches of the Zion of our Lord? Why, only think of it, they would exclude you, were you to come and eat with all your brethren, as you do this day."

Now reader, the above is an open communion table, and anything short of that, is not *open*. If you are to invite all who love God, such is the motley crowd you would have, for each sect believes it is nearer right than all others. Were you to debar one sect, you would be no longer *open*, but *strict*. Now what sort of communion or fellowship is there in that open table. What is the test? Is it church fellowship? And do they regard each other's societies to be the churches of Christ? No, they do not? The Catholic says his is *the* true church, the Episcopalian says his is "the church" &c. Do they regard each other as christians even? No. The Catholic says that all are heretics out of his church, and the Episcopalian pronounces all schismatics out of his, &c., &c. and we have seen how Methodists and Presbyterians regard each other.

Reader, are you an open communionist, or do you think it more consistent to observe the terms of the Supper, as laid down by Christ? Decide.

CHAPTER VII.

The communion Table of Pedobaptists is not the Lord's Supper. The Supper no test of individual christian love,—nor a token of respect for sincerity.—Communion in Heaven.

It will not be denied but that Christ had a specific *design* in instituting his ordinances, nor will it be denied that the *design* is the *chief end* of the ordinance. Change, or pervert the design, by addition or diminution, and the ordinance itself is changed, and becomes something else than Christ intended it, consequently, to add to, or take from, or otherwise change an ordinance of Christ is to add to, or take from, his Word. From a due consideration of this fact, we should be deeply impressed with the solemn duty resting upon us, to conform strictly to the teachings of God's Word—and the guilt we incur, if we administer the Supper for any other purpose than that appointed by the Law Giver in Zion. We inquire:

1. *What is the specific purpose for which Christ instituted the Supper?*

On this point the Scriptures are clear and explicit. "This do in remembrance of me,"* is all of Christ's instructions. "For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come," is all the instruction of the Apostles, relative to the design with which we are to receive the emblems. Before we may dare to add or subtract in the least particular, we must have good authority

*Luke 2; 19.

in the Testament, and unless it can be found we declare that the ordinance so changed, is not the Lord's Supper.

Suppose American christians should commemorate the sufferings of our revolutionary fathers, or the death of Washington, in connection with the death of Christ, could such a Supper be properly called the Lord's Supper? Do we consider the Supper as administered by the Catholics, in which they withhold the cup from the laity, and add to it the doctrine of transubstantiation, the ordinance as Christ gave it? By no means, the mass is an object of idolatrous worship.

We now ask, Can Christ appoint the Supper to be to his followers as a test of their christian love or fellowship for, or confidence in, each other? We say No, for,

1st. He has given us no such intimation, and we have no more right to do that, as obedience to him, which he has not commanded, than to refuse to do what he has.

2. If he had added this, the Supper could seldom, *if ever*, be eaten.

What pastor in the world has perfect christian confidence in, and christian love for, every member of his church? Is not every minister painfully conscious and impressed that his brother A. or B. or sister C. and D. are destitute of a saving faith, though they may have done no overt act to warrant their exclusion. What minister, then, could administer the Supper to his own church without hypocrisy?

But 2. Can a church be found, every member of which, has unshaken confidence in each member's christianity? Few, if any such, can be found in this, or any country.

When, then, could the Lord's Supper be in reality observed, if such a test were inseparably annexed? Never. The addition of such a design would then abolish the Supper, or render it a mere hypocritical affair.

Have not Pedobaptists added to their Supper what Christ never enjoined, i. e. that it is also a test of Christian love or fellowship? We so understand their creed. We refer 1st to the Methodist Discipline p. 18.

"The Supper of the Lord is not only a sign of the love that christians ought to have *among themselves one to another!*"

Is it not here clearly taught? The Supper a sign of love of one christian to another!

We now turn to the Presbyterian Confession of Faith p. 124.

"*And to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.*"

Here we see how Presbyterians regard it, i. e. as a bond and pledge of their communion with each other? Each member of this society as he takes the Supper, does by the act pledge, or give to his brethren, ALL the brethren he eats with, a solemn bond, a pledge that he regards each and all of them as real members, sincerely and truly, of the mystical or spiritual body of Christ! Is it a matter of surprise that so many candid members absent themselves from their table? We say that this human, and pedobaptist test, subverts the ordinance as Christ left it, and renders their table a trial, or *test table*, of christian confidence, and not the Lord's Supper.

2. They cannot deny the charge of making it a test of christian love, for they expressly declare that it is, as often as they spread it and extend

their invitation. It is for this reason they invite and urge all christians to come. They say that all christians ought to commune with each other in the Supper; indeed they make this the grand and leading design of the ordinance. It is with this understanding that they boast of their christian charity and love, of their liberality and catholic sentiment.—Ask them for their proof and they confidently point to their table. "As a proof that we regard all as christians and brethren, do we not invite all to our communion?"

It is upon the fact that they teach and hold that the Supper is a bond and pledge among christians, of christian regard, that they denounce and abuse Baptists as bigoted, egotistical and illiberal, in unchristianizing all others! We now ask when and where we do this? They point to our table, "You say none others are christians, because you refuse to commune with them."

Now these things are fixed and stubborn facts of every sabbaths' occurrence, and this is one reason that we cannot approach their table,—we could not for *this*, if no other reason existed, any more than we could go to the mass of the Catholics, for it is celebrating something for the Lord's Supper, that is not his Supper,—and bidding them God speed in perverting the ordinances of God's house. They agree with us that transubstantiation destroys the nature of the Supper and just so truly does this *test-ism* destroy it. What did the Corinthians but convert the Supper into a feast of charity, and Paul told them that it was not the Lord's Supper, though they called it so—and so understood it. So we say with Paul, that the Communion Table of Pedobaptists is not the Lord's Supper, any more than a dinner they might make at their own houses, or in the church if you please, and invite all their friends to eat of it, with them. That dinner would be a feast of friendship, a test of good feeling—personal esteem, on the part of the one who prepared it, for all invited—and such is the table they call the Lord's. We ask all christians to think of these things, and consider what they are doing. We ask all baptists to reflect on them well, and if our positions are correct, publish them. Lift the voice in the pulpit and by the way, and at the fireside, and warn your brethren of their sins.

We are aware that some of our own brethren have been misled by the teachings and practice of Pedobaptists, and they stay away from the Supper, if they chance to see one present, in whom they have not the most perfect confidence in his or her piety. We say to our brethren, you have not to eat the Supper with respect to another; he does not concern you,—you are not to remember your brother, but Christ. Did not Judas eat with the eleven? If you can remain in the church with him, you can eat with him. The Supper is a church act, and as such it involves incidentally church fellowship, hence all those churches, like the different Divisions of the Sons, can properly celebrate it together, but the act does not involve individual feeling, or fellowship for personal character.

CHAPTER VIII.

Open Communion is inconsistent in practice—It involves the surrender of our principles—Destroys the visibility of the christian church—The Communion in Heaven—Conclusion.

Christ invested his church with only disciplinary power. It is

purely an executive body. It is necessary to its vitality and growth, that every dry limb be pruned away, that the vine be not incumbered—and that it bear much fruit. Bad men have been able in every age of the church since the days of Simon Magus, until now, to insinuate themselves into the church, but in most instances they will sooner or later discover their character, and when once known, they are to be cut off.

The church is particularly charged before each solemn feast, to "put away the old leaven" i. e. wicked, and immoral members and with such "not to eat," have no church fellowship with such. Now upon open communion principles let us see how we can obey Christ. Suppose the first church in Nashville to be a free communion church. It excludes one of its members for gross immorality. The excluded member in a short time unites with the methodist society here. When the church assembles to eat the Supper, the minister extends his invitation to all the members of evangelical churches, to come and eat, and this excluded member, takes his seat with the very brethren that excluded him. Are they obeying the commands of Christ in eating with him? The church is extending church fellowship to him, because she fellowships a society that does. Upon the principles of free communion, whom of her excluded members could she debar from her table? Does it not involve a gross inconsistency? It may be said that "this is only an extreme case." So far from that, it is constantly occurring. It has occurred in several instances in the past year or two, between Methodists and Presbyterian churches in different parts of the State, and in several instances have occurred where the excluded members of our churches have been received by pedobaptist societies. An instance occurred a few days since at — West Tennessee, where a member excluded for falsehood, was immediately taken into full fellowship in a methodist society—but, thank God, our churches are not open communionists yet, and he cannot come among us. This inconsistency is getting to be deeply felt by pedobaptists themselves.

But the practice often places the administrator in a predicament.

It is related of Bishop Moore, that while extending his invitation to all christians to come and commune with Christ and each other on earth, since they would in heaven, and (for the benefit of baptists) strongly rebuking those who were so illiberal as to refuse. He noticed among several of other sects that came forward, an old and well known to be a very pious Quaker. He found himself at once in doubts. Would it be proper for him to administer the elements to an unbaptized Quaker, in the face of his confession and all his teachings? But he thought it might be, that the Quaker had possibly been baptized, and he went and whispered into his ear. He learned that the Quaker had changed his opinion and thought it his duty to observe the Supper, but not baptism. The bishop told him that he must excuse him in instructing the deacon to pass him in the distribution of the elements, but hoped that he would keep his seat, as it might produce no little *surprise and confusion* should he leave it!! Oh! yes, the baptists might use it against his professions of *free communion*, and the world might see that those professions were without foundation.

We have known a church in as bad a predicament. While Elder Bur-nap, late pastor of the Congregational Church, in Chester Vt., was mak-

ing the table *open*, several Universalists—regular members of the Universalist society in the town, took seats with their pedobaptist brethren, to receive, and to acknowledge, their christian regard. The confusion and excitement that ensued can hardly be imagined!! They were politely passed, we believe, and the next sabbath the pastor took particular pains in a sermon, to be understood that he did not regard Universalists, christians at all, and that they were never meant when he addressed christians!

Communion with Pedobaptists at the Lord's Table involves a surrender of all our distinctive principles.

1. We admit in the act, that the government and constitution of their societies, is *scriptural*.

This as baptists, we can never do, or we admit that our own is unscriptural. Christ gave to his church but one form of government and that was purely an executive democracy*—that is, the supreme *executive* power was vested in the voice of the *membership*, while the government of Pedobaptist Societies is *legislative*, as well as executive, and vested in the clergy, and is anti-democratic, anti-republican, and oppressive. Since it denies the exercise of the elective and executive franchise to the laity. The Methodist Conference, at its last session, (1850) actually denied to the laity, even the *right of petition!* How long will American Methodists submit to this usurpation? Do they not regard their religious privileges, and liberties, equally dear and sacred with their civil ones? Are they not infinitely dearer? and while they would shed their heart's blood for the latter, will they yield the former without a murmur of dissent!!

2. We should also be consenting to their three grades of officers, with their rank and authority—which is unscriptural.

3. Communion with Pedobaptists, would involve the entire subversion of the divine constitution of the church. By the divine constitution, baptized believers, and such only, can be received into church fellowship. Pedobaptists have actually changed this constitution, by admitting infants to membership. Methodists admit “*seekers*” also to their table.

4. A Baptist then holds church fellowship with the unregenerate when he eats with Pedobaptists.

5. A Baptist church virtually holds church fellowship with the unregenerate whenever it receives a member of those societies, to its Supper. For, it receives the person as a member of a church of Christ, consequently it recognizes Pedobaptist societies as veritable churches of Christ—which they are not, however pious their members may be.

6. A Baptist, who goes to their table, or a Baptist church that receives a pedobaptist to the Supper, says to the world by the act, that the members of those societies, are scripturally baptized—thus consenting to infant sprinkling, pouring, sprinkling, and immersion without the proper design. We yield the question of baptism entirely, or else declare that baptism is not a condition to church membership.

7. The practice, subverts the authority of the church. The church

*We do not use the term “democracy” in a political sense or as bearing upon either political party in our country.

is made responsible, as a body, for the faithful observance and administration of the will of Christ as to its constituted ordinances, and discipline. "Do not ye judge," says the Apostle to the church at Corinth, "those that are within" (1 Cor. v: 12.) "I praise you brethren, that ye keep the ordinances, AS I delivered them to you, xi: 2. Withdraw yourselves from every brother that walketh disorderly, and not after the tradition (i. e. instructions) ye received of us." Again, "If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds"—2 John 11. A Baptist church cannot exercise discipline over members of Pedobaptist societies, and if she receives them to her table, she fellowships whatever character of members that society may chance to have, and all the perverted ordinances, unbaptized members, human traditions, and unscriptural practices of that society, assents to them all as scriptural, and thus bids them God speed, and becomes partaker of the sin.

8. Finally the practice, wherever tried has ever proved disastrous to the Baptist church. We need only point to the history of the Free Communion baptist churches in England in proof. [See Dr. Howell on Communion, London Edition]

For these reasons we say to Pedobaptists we cannot extend to you church fellowship, (for this is all involved in eating the Supper together) until you observe the ordinances of Christ. We have christian fellowship, the fellowship and communion of saints in heaven—for there will be no bread and wine there—no baptism, but immersion into seas of glory—no communion, but of the saints in light, and fellowship with the Father and his Son, for, shall we need to call the Saviour to mind, by imperfect emblems when we shall be like Him, and see Him as He is?

"BUY THE TRUTH."—*Bible.*
From the True Union, Baltimore, Maryland.

"The following is a reward offered to all Roman Catholics which I take from the Watchman and Observer, a Presbyterian paper published in Richmond, Va.

1. One hundred dollars reward to any Roman Catholic, who will find in the New Testament, a single instance of auricular confessional to either priest or apostle.

2. Two hundred dollars reward, to any Roman Catholic who will point out a single passage in the Scriptures, which states that the Bishops of Rome, either as the successors of St. Peter, or in other character, were to be in their succession the Heads of the Universal Church.

3. Three hundred dollars reward to any Roman Catholic, who will prove from the Scriptures, that the use of images was recommended either by Christ or his apostles.

4. Four hundred dollars reward to any Roman Catholic, who will show by the Scriptures that Christian bishops and priests are forbidden to marry.

I now subjoin a further reward which is offered in good faith to all Presbyterians, Episcopalians, Methodist or Roman Catholics—viz. I will give \$500 to any person or persons professing the principles of either of the above named sects, "if they will find in the New Testament a single instance" of Infant Baptism, or a single command for the same as christian baptism."

If it is right for pedobaptists to offer rewards to Catholics, it certainly cannot be wrong for me to offer rewards to them. I therefore add,

I will give \$600 to any pedobaptist who can produce a solitary passage in the New Testament, claiming to afford either a command or example for the Christian Baptism of Infants, which is not denied as proof for the practice by eminent pedobaptist divines themselves.

Nashville, Jan. 1st, 1851.

Witness my hand,

J. R. GRAVES.

Baptist Periodicals in the Southern States.

<i>Names.</i>	<i>Editors.</i>	<i>Where published.</i>
* <i>The True Union,</i>	A Committee,	Baltimore, Md
* <i>Religious Herald,</i>	Wm. Sands,	Richmond, Va.
* <i>Biblical Recorder,</i>	Thos. Meredith,	Raleigh, N. C.
* <i>Baptist Recorder,</i>	Geo. Leigfred,	Morgantown, Va.
* <i>Religious & Gen Intelligencer,</i>	J. W. M'Daniel,	Wilmington, N. C.
* <i>Southern Baptist,</i>	A Committee,	Charleston, S. C.
* <i>Christian Index,</i>	J. F. Dagg,	Penfield, Ga.
* <i>S. W. Baptist,</i>	A. W. Chambliss,	Marion, Ala.
* <i>Tennessee Baptist,</i>	J. R. Graves,	Nashville, Tenn.
§ <i>Southern Bapt. Almanac & Annual Register,</i>	"	"
* <i>Baptist Banner,</i>	{ J. L. Waller, A. W. Lawrence, R. L. Thurman,	Louisville, Ky.
† <i>Western Bapt. Review,</i>	J. L. Waller,	" "
† <i>Indian Advocate,</i>	Sidney Dyer,	" "
* <i>Western Watchman,</i>	J. M. Peck,	St. Louis, Mo.
† <i>Baptist Messenger,</i>	C. R. Hendrickson,	Elizabeth City, N. C.
† <i>Baptist Preacher,</i>	H. Keeling,	Richmond, Va.
† <i>Bapt. Missionary Journal,</i>	J. B. Taylor, R. Holman,	" "
† <i>The Commission,</i>	" "	" "

Total—11 Weekly; 1 Semi-Monthly; 5 Monthly; 1 Annually;

*Weekly; †Semi-Monthly; ‡Monthly; §Annually.

Baptist Periodicals in the Northern States.

<i>Names.</i>	<i>Editors.</i>	<i>Where published.</i>
* <i>Zion's Advocate,</i>	J. B. Foster,	Portland, Me.
* <i>Christian Watchman & Christian Reflector,</i>	{ J. Olmstead, Wm. Hogue, Pharcellus Church.	Boston, Mass.
† <i>Baptist Missionary Magazine,</i>	Solomon Peck,	" "
† <i>The Macedonian,</i>	E. Bright, jr.	" "
† <i>Sabbath School Treasury,</i>	W. Howe,	" "
† <i>Young Reaper,</i>	H. S. Washburn,	" "
* <i>Christian Secretary,</i>	M. B. Anderson,	Hartford, Conn.
* <i>New York Recorder,</i>	E. Hutchinson,	N. York, N. Y.
† <i>Baptist Memorial,</i>	O. B. Judd,	" "
† <i>New York Chronicle,</i>	B. M. Hill.	" "
† <i>Home Mission Record,</i>	S. S. Cutting,	" "
† <i>Christian Review,</i>	A. M. Beebe,	Utica, "
* <i>New York Baptist Register,</i>	W. Walker,	" "
* <i>American Baptist,</i>	{ W. B. Jacobs, H. Lincoln,	Philadelphia, Pa.
* <i>Christian Chronicle,</i>	{ T. S. Malcom, J. N. Brown,	" "
† <i>Baptist Record,</i>	G. W. Harris,	Detroit, Mich.
* <i>Michigan Christian Herald,</i>	L. Stone,	Chicago, Ill.
* <i>Watchman of the Prairies,</i>	J. L. Batchelder,	Cincinnati, O.
* <i>Journal & Messenger,</i>		

Total—10 Weekly; 7 Monthly; 2 Quarterly.

*Weekly; †Monthly; ‡Quarterly.

JAS. R. GRAVES.



**GRAVES & SHANKLAND,
PUBLISHERS,
BOOKSELLERS AND STATIONERS,
ARCADE BUILDINGS,
TWO DOORS FROM THE BANK OF TENNESSEE, UNION ST.**

NASHVILLE,

Solicit attention to their very extensive assortment of

BOOKS,

In the departments of

Religious, Theological and Miscellaneous Literature, Law and Medicine, Text Books in the Greek and Latin Classics, in the French and German, in Mathematics,

And in all the various branches of study pursued in

Colleges, Academies, Classical and Common Schools.

Also, to their complete assortment of Staple and Fancy Stationery; LETTER, CAP, FLAT CAP, DEMY AND MEDIUM WRITING PAPERS.

Bank and Post Office Envelope Papers. Colored Mediums, Bristol Board, Card Board, India, Ivory Surfaced, Enameled and Printers Cards.

BLANK BOOKS OF ALL KINDS TO SUIT THE COUNTRY TRADE.

COUNTRY MERCHANTS

May depend upon having their orders filled with care, and at the lowest rates, whether sent by mail or delivered in person.

TERMS CASH.

Please send the Minutes of your Association for 1850, to the "Tennessee Baptist, Nashville, Tenn."